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THE CHRISTIAN WORKERS MAGAZINE

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No. 2



NE October morning we were traveling in a train across the prairies when the sun was just rising. At first a narrow ribbon of red appeared bordering the horizon, but gradually it broadened and mellowed, until by and by the orb of day majestically emerged above it, his dazzling brightness filling earth and sky.

The sight was unbearable, and as we pulled down the shade, verse 11 of the 84th Psalm flashed into mind with the emphasis indicated by our italics: "The Lord God is a sun and *shield*; the Lord will give *grace* and *glory*."

With the sun we need the shield from the sun, and with the glory in Christ which we shall behold and which shall be ours, we need the grace to sustain us in its contemplation and enjoyment.

The "covering cherub" of Ezekiel 28 was upon the holy mountain with God and walked up and down in the midst of the stones of fire, but iniquity was found in him. He had the glory but not the grace. "Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." The sun arose upon him but without a shield he was shriveled by its glory. Cast out was he from the mountain of God and destroyed from the "midst of the stones of fire."

Wherefore, if with Moses we cry, "I beseech thee, show me thy glory," let it not be until there has been said unto us as unto him, "Thou hast found grace in my sight and I know thee by thy name." (Exodus 33:17, 18.)

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JAMES M. GRAY *Editor*
J. H. RALSTON, *Associate Editor*

A friend of the Institute, desirous of assisting in the training of young people for Christian service, offers an heirloom in the form of a diamond ring, containing two diamonds of about one karat and one-quarter each. It is desired to dispose of these diamonds and it is hoped that some servant of the Lord will be interested in this announcement.

Address The Moody Bible Institute, 153 Institute Place, Chicago.

THE Christian Workers Magazine

October, 1919

Editorial

Revelations of a Great Agnostic

WE HAVE been reading the autobiography of Herbert Spencer, the man who did as much as, if not more than, any other in his generation to put into human thinking the erroneous deductions of Charles Darwin and others based on the comparative limited data they had gathered in the field of natural science.

When still a young man of thirty-one or thirty-two Mr. Spencer put forth his first essay on "The Development Hypothesis."

What was back of that essay? Not scholarship in the customary sense of the word. He was a brainy man to be sure, a man of thought within his limited compass, but he never attended the schools, either primary or advanced. Rather indeed, he boasted of the fact, taking pride in classing himself with self-made men like Edison, and Ericsson and Sir Benjamin Baker, the last-named having designed and executed the Forth Bridge, the greatest bridge in the world, altho he had received no regular engineering education.

As a boy Mr. Spencer had private teachers for a while, and then went to board with his uncle, an Anglican clergyman of Hinton, England, near Bath, from whom he obtained, in a rather desultory way, all the preparatory knowledge he ever had. Throughout boyhood, as in after life, he could not bear prolonged reading. He never passed an examination, and declares that he could not have passed such examinations as are commonly prescribed. In Euclid, algebra, trigonometry and mechanics he might have done fairly well, he said, but in nothing else. He had always a repugnance to language learning.

At sixteen, Spencer went to work as a civil engineer, in which he was successful, though admittedly indolent and erratic in his way of doing things. Subsequently, when out of a job, his mechanical genius led him to experiment on various inventions, two or three of which were patented and brought in enough money to reimburse him for his time and outlay. Then followed a period of sub-editorship on a weekly financial paper, during which period it was that he ventured forth as a magazine writer on topics social, educational, governmental, psychological and philosophical.

This was the man who began to set himself up against God. To him the inspired prophets and apostles, and the divine teacher, Jesus Christ, meant nothing. The great army of able men who had preceded him, to say nothing of his contemporaries, who believed in a personal Creator and a divine revelation, were unworthy of his serious consideration.

He read books, a good many of them novels, but works of a deeper nature

which he perused added little to his stock of learning. He seems anxious to have his readers understand that he had little respect for other men's ideas. Anything like passive receptivity was foreign to him, the fabric of his conclusions had in all cases to be developed from within, he said; they refused to be built, and insisted upon growing. He must be his own god as well as some other things.

He took up Kant's *Critique of Pure Reason*, but stopped short after rejecting its primary proposition. Systematic works of a political or ethical kind, written from points of view quite unlike his own, were either not consulted at all, or else glanced at and thereafter disregarded. Up until he was thirty or thirty-one, he had read no books on either philosophy or psychology, and had only gathered in conversations or by references some conception of the general questions at issue. He had taken up John Stuart Mill's *Logic* only to dissent from it.

He must have been a man of native greatness, some one says, or else he could not have accomplished what he did and attained such eminence in the so-called thinking world. There is no denying this, and what we have repeated concerning him is not at all in disparagement of the man on the natural plane of things, but only to set him in a light contributory to a truer estimate of his oracular declarations about religion and divine things.

This brings us face to face with the real cause underlying that first essay on "The Development Hypothesis," which cause was, as we regard it, an innate objection to all authority, human or divine, on earth or in heaven.

The principle of obedience was altogether foreign to Herbert Spencer's thinking. Subjection to his parents, teachers, employers was never rendered with any grace. Disputatious and conceited to the point of abnormality, it is one of his virtues that he admits and takes pains to make known. Splendid analyst of character that he was, he does not spare himself. He tells us that his personal judgment was always asserted in defiance of authority. He irritated his uncle teacher by his obstinate defence of his unbelief, and the latter wrote his father: "The grand deficiency in Herbert's natural character is in the principle of fear. By fear I mean both that 'fear of the Lord' which 'is the beginning of wisdom,' and that fear of parents, tutors and others who may be over him."

His arrogance and pride shocked even Miss Evans (George Eliot), whose attainments in the same direction ought to have rendered her shock proof.

When walking with him on one occasion, she expressed surprise that considering how much thinking he must have done, there were no lines in his forehead.

"I suppose it is because I am never puzzled," I said.

"This called forth the exclamation—'O! that's the most arrogant thing I ever heard uttered.'

"To which I rejoined—'Not at all, when you know what I mean.'

"And then I proceeded to explain that my mode of thinking did not involve that concentrated effort which is commonly accompanied by wrinkling of the brows."

This man who was "never puzzled," and whose thinking was not accompanied by a "wrinkling of the brows," was unable to respond to his father's appeals on the subject of religion. In childhood the learning of hymns begat no sympathy with the ideas they contained. Worship yielded no pleasure. Adoration of a personal God, the utterance of laudations, and the humble professions

of obedience never found any echoes in him. The supposition that the Cause from which have arisen thirty millions of suns with their attendant planets took the form of man in Jesus Christ, was too astonishing for him. He repudiated the idea of the imputation of Adam's guilt, the penalty of eternal torment, the plan of salvation, etc.

But he affirms that back of this state of mind so far as revealed religion was concerned, there was his deeply rooted consciousness of physical causation.

This seems to have been no puzzle to him and to have caused no wrinkling of the brows. He "knew by intuition the necessity of equivalence between cause and effect, and perceived, without teaching, the impossibility of an effect without a cause appropriate to it. * * * The acquisition of scientific knowledge had co-operated with the natural tendency thus shown, and had practically excluded the ordinary idea of the supernatural"!

A breach in the course of causation was a thought never entertained by him; in other words he found no place in his unpuzzled mind and behind his unwrinkled brow for such a pettiness as a divine Being above and beyond the universe who called it into existence.

At the mature age of twenty-four he already felt, "in a vague way," that there must be a basis for morals in the nature of things, in the social relations of men to one another, rather than in the declared will of God. And at twenty-seven, his "rationalistic convictions had been slowly and insensibly growing for years, caused by perception of the radical incongruity between the Bible and the order of nature"!

In one sentence he sums up all his philosophy and all his religion: "I hold," he says, "that we are as utterly incompetent to understand the ultimate nature of things, or origin of them, as the deaf man is to understand sounds, or the blind man light."

In what thorough agreement with the Bible is he at this point, and yet how it would have surprised him to be thus informed! The Bible says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (1 Cor. 2:14).

It happens that the reading of Herbert Spencer's autobiography followed rather closely that of *The Letters and Reminiscences* of Alfred Russel Wallace, a contemporary of Spencer and as our readers know the co-discoverer with Darwin of the law of natural evolution. Had it needed anything to quiet any rising doubt as to the truth of revelation, the lives of these two men would have supplied it.

Wallace, like Spencer, was what is called a self-made man. He was not privileged with the early training ordinarily predicated of those who have attained eminence in the spheres of science and philosophy. He began to earn his living at the same period of life and in precisely the same way as Herbert Spencer.

Like Spencer, he was a man of thought and genius, and dismissing the Creator and the Bible from his mind, he sought to discover for himself how he and the rest of the cosmos came to be.

He traveled not a little, but in somewhat restricted territory, picking up plants, and dissecting insects and studying nature in other ways, adding to the sum of human information.

He suffered hardship and privation also, and we admire him for his courage and assiduity and his modesty too, and the cleanness of his life, and the hearty and self-sacrificing interest shown, especially in his riper years, in the moral and material welfare of his fellow men. If he had stopped there, and if he had not attempted to undermine the faith of men in the God who made them and to whom they were personally accountable, and who loved them even unto Calvary. If he had not assumed on the basis of his scanty knowledge of the universe and with the limitations of his finite mind to account for the origin of things and to lead men away from the foundation of their hope, we could have nothing but blessing to heap upon his head.

But as it is, even he, towards the end, had to confess that there was something beyond the physical universe to the elucidation of whose mysteries he had devoted his long life. What this something was he could not say, and finally we find him fumbling in the darkness of spiritualism to discover it.

We were impressed with the self-confessed errors, mistakes and guesses of these men. Spencer writes an essay or a book putting forth some profound utterance, and then hears or thinks of something else which, if only heard or thought about before, would have modified what he wrote.

Wallace had a prolonged correspondence with Darwin, and letters not a few were taken up with guesses and deductions that might be gathered from the anatomy of an insect, the shape of a leaf or the color of a bird.

They were conscientious men, industrious, well-meaning, wide-awake to things about them, gifted, kind, helpful, wishing to contribute to the world's welfare as they understood it, but of God they knew nothing and were blind leaders of the blind.

We cannot close this estimate more fittingly than to quote what was intended as a witticism of Professor Huxley at the expense of Spencer.

On a certain occasion he was one of a circle in which tragedy was the topic when Spencer's name was mentioned in connection with some opinion, whereupon he remarked:

"Oh, you know Spencer's idea of a tragedy is a deduction killed by a fact!"

Many a deduction of Spencer was killed by a fact while he lived, but when he died and in all his spiritual nakedness stood before a holy God whom on earth he never sought to know, what a tragedy he had to meet!

Editorial Notes

From the private letter of a young pastor to his father we are permitted to make the following extract:

"It is no wonder the early Christian martyrs so readily gave themselves up to die. If I correctly discern the signs of the times, the days of persecution are coming back to us.

The Trial The Bolsheviks have already denied of the Russian clergy the right to vote, Our Faith and confiscated their churches; Hungary has turned her churches into dance halls and theaters and prohibited preach-

ing; the powerful labor party of England has ignored the clergyman as a professional person in its vast program.

Already in this country ministers are losing their churches for opposing such heresies as Kent's *Shorter Bible*, and many are called "cranks" for believing in the premillennial coming of Christ. An orthodox minister is a "marked" man today among his fellow ministers.

"If the conditions that now obtain in continental Europe and Asia Minor spread to Amer-

ica, and except by God's grace they will, then we too, must answer the question, 'Who say ye that I am?'

"Eight hundred thousand Armenians were slaughtered in the last four years because they refused to deny their Saviour; Koreans by the hundreds have been slain and imprisoned by the Japanese, supposedly for political reasons, but, as every one knows, primarily because they are Christians, and Japan knows that Christ came to set men free by the truth.

"But thanks be to God we can say with Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' God's safe deposit vault for the souls of His own children is one where 'neither moth nor rust doth corrupt, nor thieves break through and steal.'

* * *

Chicago was disgraced by a race riot last summer when both white men and negroes were shot and beaten to death, and when for three or four days a state of siege existed

Was It in certain negro districts menacing **An Answer** the population with semi-starvation **To Prayer?** as well as other troubles. On one of these days, a negro woman called up the Moody Bible Institute by 'phone to say that she was in much fear and distress by day and by night, unable to leave her apartment to obtain food the supply of which was running low; and what caused her even more anxiety, she was prevented from keeping an engagement to preach at a neighboring camp-meeting. She was an evangelist who had once been a student at the Institute, whose prayers she now earnestly desired on her behalf.

Supplication was made for her by both faculty and students during the day, and one of them on retiring at night felt a special burden of prayer for her, asking that she might be blessed with sleep, of which she had been greatly deprived since the rioting began, and pleading for the fulfilment in her case of the two-fold promise in Proverbs 1:33: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

In the middle of the night, or rather toward the small hours of the morning, happening to awake, her case was again put upon this brother's heart and mind, and he arose and falling upon his knees, once more pleaded Proverbs 1:33 on her behalf.

The following day, she again called up the Institute by 'phone to report that she had obtained food, and was even in hope of getting out to the camp-meeting, and then she added, "Oh, I have a new experience! When I went to bed last night I didn't know anything about the soldiers being put on guard here, but anyhow I slept so sound and peaceful that this morning my eyes are swollen!"

The Christian Workers Magazine has sometimes been accused of lacking in appreciation of Social Service as a means of bettering human conditions, but such is not the **Community** case. We heartily believe in **Community Service** Social Service in its place, our objection being directed only against substituting it for salvation, making the church an agency for Social Service instead of a power house for the gospel.

For example, an experiment being tried in Chester and Bethlehem, Pa., awakens our strong interest. It is a **Community Service**, in which the churches do not figure as such. Their membership, no doubt, is carrying a proper share of the responsibility but the Service is vested in a committee of men and women, representatives of labor, business, education and government.

Quoting *The North American* of Philadelphia: "Community singing was the first means adopted to get the people of Chester together. Then followed sane Americanization among foreign workers, development of school centers, with frequent 'family gatherings'; work among the colored population, under direction of a Hampton graduate; Italian organization among the 11,000 residents of that nativity; formation of women's groups to supervise social activities which will prove decent recreation for leisure hours; promotion of community clubs where the free and easy spirit of the saloon will prevail, minus the spirits, and a training class for play leaders.

"In Bethlehem results have been equally satisfactory. Thus far they have proved the value of this effort to replace the idleness born of loneliness with profitable pleasure bred by natural brotherhood.

"Every one familiar with our centers of population can appreciate the importance of any effort in this direction. If for no other reason, this work should be extended because of its assistance in filling the place left vacant by the abolition of the saloon."

* * *

Our May issue contained an editorial with this heading, in which we quoted from the Rev. R. A. Torrey, D. D. and in which he quoted from *The National Catholic Register*.

The President and **The Pope** The accuracy of his quotation from the *Register* is now challenged, and as he is absent in China, we have tried to run down the matter through the Bible Institute at Los Angeles, of which he is the Dean.

The Rev. T. C. Horton, D. D., superintendent of the Institute, informs us that the article from which Dr. Torrey quoted appeared originally in *The Word and The Way* of Kansas City, Mo., whose editor reports that it came to him in the form of a newspaper clipping from a correspond-

ent whose name and address he gives, but which it is unnecessary for us to publish.

We do not know that the article stated anything that was untrue with reference to the influence of the Roman Catholic hierarchy in the politics of this country, but we regret to have given currency, however innocently, to a presentation of the matter which in itself may have been incorrect.

We apologize to all concerned in a manner as public and formal as that in which the offense was committed.

♦ ♦ ♦

We doubt if Dr. Kelman's welcome to this country will be increased in warmth by the rather tactless reports in British papers as to his motives in coming here. One

Dr. Kelman reason that led him to accept the **in** call of the Fifth Avenue Church **New York** was that he might proclaim "the broader and more human side of Christianity" to which "the war had opened the eyes of the churches of America," and for which he thought there was need. Another is intimated in the remark of an editor, that "his presence in New York will in itself be a guarantee that the League of Nations will not be allowed to dissolve in smoke."

As to "the broader and more human side of Christianity," the churches of this country and of the world have had their fill of it, and it is that which helped greatly to bring on the war and which explains in great part our present state of social, industrial and political confusion.

What we now require is the narrower and more God-like side of Christianity which exalts a personal Creator to whom humanity is individually responsible, and a risen Redeemer who is

able and willing to save all who will come unto Him by faith.

And as to the League of Nations, its wisest friends in this country would say that its prospects become darker as it is feared that foreign emissaries are here seeking to influence public opinion in its favor. It would be all the more damaging also, if these emissaries were Christian ministers on the pay-roll of American churches.

We doubt not that Dr. Kelman will improve an early opportunity to correct these impressions, unless he shall deem it wiser to live them down by maintaining silence on purely American affairs.

His task is not an easy one, and his bed will not be made of roses. We wish him well, and pray that he may be given great wisdom and grace, and know the daily strength of "walking in the comfort of the Holy Ghost."

♦ ♦ ♦

This issue, as usual, is filled with good things, but there are two articles which we hope none of our readers will miss. They are entitled, "Passing of the Nebular Hypothesis" and "An

This Open Door and Many Adversaries." **Issue** Their titles are very dissimilar, but the subject matter of one fits into that of the other as the hand and the glove. The one strengthens the foundations of our faith and the other stimulates its activity. Young people especially should read them.

Those who were blessed last month by Mr. Gosnell's exposition of "Simon Peter's Fall and Restoration" will turn eagerly to his present contribution on the subject of the thief on the cross. Next month will appear an old fashioned Thanksgiving sermon and a great article by Rev. Robert McWatty Russell, D. D., on "Christian Education, Its Relation to Modern World Life."

A Golden Prize

I will give ten dollars in gold as a prize for the best essay on the subject of "THE INCOMPATIBILITY OF CHRISTIANITY AND WAR." The essay must consist of testimony, argument and conclusion, and be limited to 2,000 words, and the first of November as to time limit. The award will be made by a disinterested commission and the essay published in "The Christian Workers Magazine."

As this is a question of vital importance to our salvation and to the welfare of the world, transcending the League of Nations in its relation to the peace of the world, I prayerfully ask the readers of this Magazine to give it practical consideration. Address, D. C. MOORMAN, Roanoke, Va., R. F. D. No. 3.

The Lord's Coming and the Supreme Theme of the Bible

By the Rev. W. H. Griffith Thomas, D. D., Toronto, Canada

THE supreme theme of the Bible is, beyond all question, the will of God as therein revealed. From first to last the dominant and dominating thought is the knowledge and obedience of what God has revealed and recorded as His purpose for men. This divine will has several aspects and each of them has a direct and definite relationship to the coming of the Lord. If therefore we can discover what God intends for this world, it ought not to be difficult to learn what is His truth concerning His Son as the One in whom all the divine will is to be realized.

The Purpose of the Gospel

Now, first, from the standpoint of the world, the divine purpose can be summed up by the term "world-wide evangelization." It is God's will that "all men should be saved and come into the knowledge of the truth" (1 Tim. 2:4) and this means what we call foreign missions. But at this point arises the great, indeed, fundamental difference between those who hold the premillennial and postmillennial views of the Lord's coming. The former maintain that with all the preaching of the gospel the world will not be converted before Christ comes. The latter reverse this order and as Dr. Snowden says, hold that "the world will be Christianized by the present means of extending the Kingdom of God, and that then Christ will come and bring the world to an end and inaugurate the eternal Kingdom" (p. 94).

Dr. Snowden further adds, and it is very satisfactory to have the issues so plain and stated: "This is the decisive point of difference between these two theories and by this point they stand or fall" (p. 94). This is indeed the crucial and fundamental difference and premillennialists gladly face the issue and maintain that the postmillennial view as here stated is entirely opposed to the divine program and plan as plainly set forth in Scripture.

Is America Christianized?

First should be noted Dr. Snowden's word "Christianized." What does this mean? How much does it include? Does it mean the definite acceptance of and obedience to Christ? If not, what is it worth? The question is particularly pertinent in the height of modern problems. Is Europe "Christianized"? Is America "Christianized"? To ask these questions is to answer them. And yet Christianity has been in the world for nearly nineteen hundred years—Dr. Snowden includes "secular agencies" among the divine providential methods for "building His Kingdom in the world" (p. 112). But is

there not some confusion here? Can we find any trace in the New Testament that the apostles regarded or taught others to regard these "secular agencies" as part of their plan for evangelizing and disciplining men? Dr. Snowden is eloquent about commerce, inventions, discoveries, science and art in relation to the progress of the Kingdom (pp. 113-115), but it is to be feared that these agencies are not necessarily to be regarded as subservient to that gospel which is "the power of God unto salvation."

A writer in *The Presbyterian* a few months ago put the matter thus:

"We are pointed to the triumphs of the brain and brawn of men in their grand achievements for human weal in the almost boundless realm of intellectual and physical activity—research, discovery, invention, mechanics, education, social welfare, material well-being, compassing land and sea and air. It would take pages even to name them. Their true value should in no wise be depreciated. This earth is certainly a more comfortable place to live in. But may not that which is productive of human weal be also worked for human woe? Does research eventuate in religion? Do palaces produce piety, factories faith, motors morals, railroads righteousness, comforts Christlikeness? There is no essential 'goodness' in these things: the moral quality is in those who use them. 'Better' does not apply."

The Ministry of German Science

There is no question that the moral value of these things depends entirely on the moral character of those who use them. Have German commercial developments, German science, German philosophy and German inventions (or rather, adaptations of other nations' inventions), and even German art, been instrumental in ministering to the moral and spiritual, the Christian progress of the world? What about "Christianizing" in this connection?

But even Dr. Snowden has to admit that the various agencies he records will not be adequate to the full realization of the Kingdom of God without the coming of Christ. He recognizes that sin will not and cannot be destroyed by any of the methods favored by postmillennialists, and yet if the intervention of Christ in judgment on sin is necessary for its final defeat, this is a significant admission which practically concedes the principle underlying the premillennial position.

The Future of the Jews

Another point of great importance in connection with the divine program for the world is the place of the Jews. According to Dr. Snowden it

would seem that the promises to, and revelations about, Israel are to be spiritualized and absorbed in the church of the present dispensation. One of the great objections of men of the postmillennial school, and of Dr. Snowden among them, is to the "Jewish" character of premillennialism (pp. 89, 126, 150, and Chap. 10). Now the real question is, whether all the references to the glorious future which are couched in admitted Jewish terms can be interpreted spiritually of the Christian church. Has God's Word, after all, failed? And is His promise to Israel of none effect? See Romans 9:6; 11:1. Does not Romans 11 depict a future for the Jews which cannot fairly be applied to the church now or then? Are the Jewish hopes wholly baseless? Can such passages as Ezekiel 36; Jeremiah 31; Zechariah 9 to 12, and many more be applied to the present dispensation? These and other passages were certainly not fulfilled in the return from Babylon and on no proper canon of interpretation are they capable of application to the Christian church. And so premillennialism does not hesitate to say boldly that it is essentially and joyously "Jewish" in so far as it looks for the proper fulfilment of God's Word to Israel. It does not believe in spiritualizing the Old Testament or even such a New Testament passage as Romans 11 in such a way as to "give all the blessings to the church and leave all the curses to the Jews." When Christ was asked (Acts 1) about the restoration of the Jewish Kingdom, He did not deny the fact, but only rebuked the disciples in regard to the time, and the discourse in Matthew 24 clearly indicates a Jewish element that is still future. The idea that all the references in the Old Testament to the Jews and their Kingdom are to be interpreted spiritually of the Christian church is the utter despair of true exegesis.

Premillennialists Not Pessimists

In regard to the charge of pessimism laid at the door of premillennialism, the simple answer is that it is not true. There are two lines of teaching in the Bible and these are supported by all that is seen in life today, on the one hand, the church (the body of Christ) was never stronger, or more widely diffused; on the other, the world as a whole, considered, as St. Paul says as "this present evil world" was never worse than today. Sin changes its forms, but not its hideousness in the sight of God. The references to "the world" in Scripture with moral attitude to God are just as true today as ever, for "the world," as such, is still an "enemy of God." And as a thoughtful writer has well said, "'Better' is the comparative of 'good' and is itself a thing of degrees. How can that grow 'better' which is not even 'good' but bad and only bad to begin with?" A theologian who ought to carry weight with Dr. Snowden (Dr. Kuyper of Amsterdam) has said that "nowhere are we offered the slightest ground for expecting that conditions on this earth move towards a higher state of happiness. . . . The end of the course of events on this earth will

be increasing alienation from God, a progressing defection from the gospel." If, therefore, premillennialists are asked about the future, they reply in well known words, "It is as bright as the promises of God." They are under no illusion, still less delusion, that the world, as such, is or can be "better," that politics are purer, business more moral, homes and lives in general more Christlike. They believe that Professor McConnell in the *Howard Theological Review* for April last expressed the truth of the premillennial position when he (himself not a premillennialist) wrote these words:

"Much of the so-called pessimism comes from the smug complacency in the presence of social evils which sometimes passes for Christian optimism. It is hardly fair to charge (pre) millennialism with pessimism. A premillennialist whose views are to be taken seriously cannot be called a pessimist. All the holders of Biblical apocalyptic views (premillennialists) have been alike in their belief in a good time coming."

Dr. Snowden's Book Weak

There is a great deal more that could be said if space permitted, to show the impossibility of Dr. Snowden's view, and I am bound to confess that I thought the postmillennial position far stronger than this book makes out. If, as may be presumed, and as, certainly, friendly reviewers contend, this is the best that can be said for the postmillennial interpretation of Scripture, all that I can say is that on grounds of Scripture authority and exegesis, as well as of actual experience of life today, the premillennial view is infinitely truer to the proper place, power and meaning of the Bible, to the facts of history, through the ages, and to the realities which surround us at the present time.

Some years ago a prominent Welsh clergyman, Dean Howell of St. David's, who more than anyone was the human instrument in bringing about the Welsh Revival of 1904, wrote these words to another Welsh minister:

"May I say that it is very slowly and even reluctantly that I have become converted to premillennial views. Time was when I strongly opposed and preached against them, in the earlier years of my ministry; but a closer study of the subject, and what appeared to me the concurrent teaching of the New Testament Scriptures, and of church history, forced me into a different attitude. I became convinced that it supplies the key to the interpretation of large portions of the New Testament, to the history of the present dispensation, and to the existing conditions, both of the church and the world. I am as strongly opposed as ever to the charlatanism of not a few would-be interpreters of prophecy, who have done the subject infinite harm, and who have associated it in the public mind with so much that is fanciful, sensational, and empirical. But I am not the less convinced that it is the teaching of the New Testament, and that in its practical effects it is calculated to uplift and spiritualize religion,

and to give vividness and reality to Christian faith."

These are the words of one of the holiest, sanest, most balanced and most thoroughly informed men that ever lived, and they bear their own testimony to the Scriptural character and the spiritual inspiration of the premillennial position.

Dr. Duffield's Five Points

On the general subject, I close by quoting some of the statements made by Dr. Duffield of Princeton, as reproduced in that valuable work, *The Lord's Return* by Silver.

"(1) Were the doctrine of postmillennialism true it would undoubtedly be prominent in the New Testament and especially in the Epistles.

"(2) The uniform and abundant teaching of

the New Testament as to the condition of the church and of the world during the present dispensation—that is, until the advent—forbids the expectation of such a millennium.

"(3) The advent itself, not the millennium, is prominently presented in the New Testament as 'the blessed hope' of the church.

"(4) The Saviour's repeated command to 'watch' for His coming because we 'know not the hour,' is inconsistent with the idea of a millennium intervening.

"(5) The doctrine of millennium before the advent . . . is a modern novelty, suggested but one hundred and fifty years ago by Whitby and avowedly by him as 'a new hypothesis' (Hodge). "

Passing of the Nebular Hypothesis Or, Evolution Deprived of Its Astronomical Foundation

By Rev. Clarence H. Benson, Buffalo, N. Y.

MANY believe that the so-called discrepancies between the teachings of science and those of the Scriptures are the weakest argument for the plenary inspiration of the Bible. To my mind it is one of the strongest.

There is no controversy between science and Scripture. In reality the controversy exists between superficial scientists and stammering students of Scripture. Earnest, unprejudiced minds have not encountered insurmountable difficulties. Time has answered and will answer all problems. Indeed, there would be no difficulties and discrepancies if men would be content to base their arguments upon facts instead of mere hypotheses. Much injury and injustice has been done to the Scriptures by unscientific reasoning upon the flimsy foundation of unproved theories.

Christianity and Fact

Christianity is the only historical religion. By this is meant that it is the only religion founded on a long series of facts and so inseparably bound up with these facts as to stand or fall with their truth or falsehood. A religion that deals with such tremendous values as immortality, eternity and glorification, cannot risk the introduction of the fictitious or imaginary element. Facts and nothing but facts will be tolerated by those that seek the reality of these things.

It is then a most serious charge to intermingle fallacies and follies with what the Bible itself declares to be a fact, and the evidence of history and experience has substantiated this declaration. Not that the Bible does not welcome

criticism. The invitation is to be found upon every page. But surely it is presumptuous in dealing with facts as well established as the Bible evidences of Christianity to rest antagonistic arguments upon a mere hypothetical basis.

Lord Kelvin's Caution

The Bible makes its own challenge as to its truthfulness and upon this we must rest: "If thou say in thy heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him."

The Bible has nothing to be afraid of from all the investigations of science as long as we deal in facts and not in fancies, and the so-called scientists speak positively and not presumptuously. But when it comes to the realm of the theoretical, the speculative, the intuitive—where one man's guess is as good as another—it is the height of the ridiculous to hope by such unsupported evidence to successfully rule out facts of long standing.

Lord Kelvin, the greatest of modern scientists, says, "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science."

Lord Kelvin might have well added in terms of Scripture, "When a theorist speaketh in the name of science if the thing follow not nor come to pass that is the thing which science hath not

spoken, but the theorist hath spoken presumptuously, thou shalt not be afraid of him."

Evolution Meeting Its Acid Test

The doctrine of evolution has been formulated almost entirely upon advanced theories in biology, geology and astronomy. But time is proving the acid test of all hypothesis. Already Professor George McCready Price in his excellent book "Back to the Bible," has successfully demonstrated that the theories of uniformity and successive ages can no longer provide the geological argument for the doctrine of evolution in contradiction to the testimony of the Scriptures. In the passing of the nebular hypothesis, the doctrine of evolution is likewise deprived of its astronomical foundation. It is with this that I wish to deal.

II

Astronomical Accuracy of the Bible

The Bible is a marvel of astronomical accuracy. Without making any claims for scientific exactness it nevertheless speaks truth scientifically as well as historically.

Job said, "He hangeth the earth upon nothing." Where did Job get that idea if it was not revealed to him by divine inspiration? Certainly not from his contemporaries who believed that the earth rested upon the back of a tortoise.

Isaiah wrote, "He sitteth upon the circle of the earth." But what scientist believed in his day that the earth had an orbit?

Again we read, "He walketh in the circuit of the heavens," and we marvel at the predestined truth that thousands of years later was to be proclaimed by scientists in the "grindstone theory" of the universe.

"The host of heaven cannot be numbered," said Jeremiah. Hipparchus counted 1,022 stars and Ptolemy 1,026 but they did not prove the inaccuracy of Scripture because centuries later the telescope of Galileo began to multiply the estimates of the human eye. Years after the age of Galileo improved glasses revealed 125,000,000 stars. With the highly sensitive plate astronomers at last believed that all the stars could be catalogued when lo! the spectroscope revealed the presence of millions of dark stars hitherto unknown which shut out the light of multitudes of distant orbs so that the problem is now truly beyond the comprehension and computation of man.

There was reason, then, that God should challenge Abraham. "Tell the number of the stars if thou canst" and that these orbs should be likened to the dust of the earth for multitude.

Deborah prophesied, "The stars in their courses fought against Sisera." But who ever supposed that the stars had courses?

To the eye of Job, Arcturus, Orion and the Pleiades, which he mentions, would not appear to have moved in all these years. Nevertheless we have recently learned by the spectroscope

that all stars have a motion. In fact no celestial world is at rest. God only can construct a perpetual motion machine and His Word alone bids it to cease.

Paul writes, "One star differeth from another in glory." How did he know? For centuries science has never acknowledged a difference. But now with the spectroscope and micrometer, astronomers detect a difference in size, difference in motion, difference in constituency, difference in age in the individual members of the celestial family.

Where Astronomers Stop

So far we have been dealing with astronomical facts as they have fitted into the facts of the Bible. Astronomers can speak positively if not authoritatively as to the calculation of eclipses, the charting of stars and even the distance of the sun and the nearest celestial bodies. In all this they are demonstrating in the realm of fact. But they are not able to demonstrate by observation or establish by mathematics the origin of the universe. This is venturing into the realm of the unknown. The Lord answered Job out of the whirlwind, "Who is he that darkeneth counsel by words without knowledge? Gird up thy loins like a man for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth?"

We do not wonder at Job's silence. He realized that now he was entering that realm where measuring rod and mathematical reckoning cannot follow. He was venturing into the unknown where fact must be substantiated by fancy.

Still men have not hesitated to relate their dreams of the origin of creation especially such men as were anxious to find a satisfactory substitute to the revealed fact, "In the beginning God created the earth."

III

La Place's Theory

It was the great astronomer La Place that first suggested another explanation than that recorded by Genesis as the origin of the universe.

The nebular hypothesis which he set forth in 1797 was independently substantiated by the great philosophers Swedenborg and Kant.

They conceived of a universe evolved from nebulae, rather than created in its perfect form. It was suggested that the solar system was at one time a vast nebulae extending out to the present orbit of Neptune and that by revolution and contraction and ejection the present solar system was developed.

The facts that the planets, Satellites and sun for the most part, revolve in the same direction, that the planets and sun are losing their heat and that the celestial hemisphere is clustered with nebulae provided a strong argument for this "detached ring theory" of the origin of our present system. It was supposed that the vast original nebula by contact with meteoric matter

or by contraction of its own immense body so accelerated its rotation as to throw off a nebulous ring from its outer edge. This ring continuing to rotate in the direction given it by the rotation of the central mass, finally condensed into a planet, rotating on its axis and revolving about the sun in the same direction as the ring had revolved.

The satellites of the planets were thought to have been formed by the same process from the planets while these were in plastic state. Saturn, with its wonderful system of rings and moons, was explained as a minute object lesson of a planet in course of evolution.

Its Plausibility to Darwin

So plausible was this creative plan that astronomers with one accord adopted it as the most reasonable explanation of the origin of things, while Darwin eagerly seized upon it for the astronomical foundation of his doctrine of evolution.

The church became so alarmed at the supposed strength of an unscriptural cosmogony that she did the only thing that could be done by one who is reluctant to surrender the positive for the presumptive. She compromised. The nebular hypothesis did not attempt a satisfactory explanation of the origin of primitive matter so the church had God create the original matter and the astronomers work it up into suns and systems by means of the nebular hypothesis.

But the account in Genesis does not say that God created a nebulous matter. "In the beginning God created the earth." Why should not a perfect God create a perfect earth in the beginning?

In my former contribution to *The Christian Worker's Magazine* entitled, "The Earth as the Center of the Universe"** the readers may recall that I held that the earth was created perfect, La Place and Darwin notwithstanding, and that it became void and a waste by a great catastrophe elsewhere suggested by Scripture.

Indeed, it was not necessary for the church to compromise fact with supposition. While for over one hundred years the nebular hypothesis has been generally accepted by astronomers and has provided the ammunition by which Darwin assailed the early chapters of Genesis, no less authority than the *Encyclopaedia Britannica* says: "It is emphatically a speculation. It cannot be demonstrated by observation or established by mathematical calculation."

More than that. It has never been altogether satisfactory even as a hypothesis, and the evidence of the years has accumulated against, rather than in its favor.

How Astronomical Knowledge Has Increased

When La Place set forth his remarkable hypothesis a century ago astronomers possessed a comparatively limited knowledge of the celestial

*January, 1919, page 307.

hemisphere. Neptune had not been discovered. The satellites of Mars and Uranus were unknown. The marvelous mysteries of the spectroscope and the highly sensitive plate had not been unlocked.

With improved instruments and increasing knowledge difficulties in the acceptance of the nebular hypothesis rapidly increased. The moons of Uranus and Neptune were found to be revolving directly contrary to the rest of the solar system while Phobus, the inner satellite of Mars, and the inside ring of Saturn proved to be revolving faster than the planets themselves.

Astronomer and Geologist Agree

Many unsatisfactory explanations have been made of these exceptions but in recent years mechanical difficulties have been revealed which were not at first fully recognized. The astronomer Moulton, and the geologist Chamberlin, have independently demonstrated that if the solar system be converted into a gaseous spheroid, so expanded as to fill Neptune's orbit and so distributed as to conform with the recognized law of gases, even with the present momentum of the solar system, it would not have a rate of rotation sufficient to detach matter from its equator. Moreover such a rate could not be acquired until it had contracted well within the orbit of Mercury.

By mathematical investigation it has also been shown that there are grave mechanical difficulties in the contraction of a ring into a spheroid as simply and as promptly as supposed by La Place. Even if a nebulous ring were thrown off it is not at all certain that it would condense into a planet. On the other hand from our present knowledge of gases we know that the tendency would be to disintegrate rather than to condense.

The Origin of Systems

To make the abandonment of the nebular hypothesis complete Chamberlin and Moulton have now put forth the planetissimal hypothesis as a far more satisfactory substitute.

Putting together our recently acquired knowledge of spiral nebulae, the presence of numerous dark suns and the observation of new stars and their nebulae, these two men have worked out the origin of systems by the collision or near approach of two dark suns, the reaction of which is the spiral nebulae with which the heavens are covered.

It is now conceded that the heavens are studded with wandering dark suns whose light has become extinct and whose presence is only manifested by the cataclysm occasioned by their approach to a luminous or extinct sun.

The recent study of the new stars that occasionally flash forth with sudden brilliancy and die away to obscurity has suggested this origin. In all cases these new stars have been accompanied by a spiral nebula which would result by the near approach of two such bodies. The

force of gravitation would subject them to an enormous pull upon each other and even if they did not approach within the fatal limit of being literally torn to pieces from the effects of this tidal force, they would change their character entirely and form into a rotating spiral nebula with two arms projecting from opposite sides of the spiral. Scattered through it are more or less condensed spots which the continuous spectrum of the spectroscope reveals as solid rather than gaseous, and suggests as individual planets of the parent body.

Agreement With the Bible

But the strength of the planetissimal hypothesis is its accord with Scripture. It recognizes the original existence of solid as well as gaseous matter and provides for the preservation rather than the evolution of suns and systems.

In the words of the astronomer Lowell: "The original 'fire mist' with which as a stock in trade La Place thriftily endowed his nebula to start with—the necessity for which has been likened to our supposed descent from monkeys—is in truth as misty a conception of the facts in the one case as it is a monkeying with them in the other. Darwin's theory distinctly avers that we were not descended from monkeys, and La Place's fire mist under modern examination evaporates away."

I believe that in the beginning God created a perfect earth. The ruinous conditions mentioned in the second verse of the Bible could well have been brought about by the passing of an ancestral sun through the confines of the solar system.

Lowell has pointed out that the retrograde rotation of the satellites of Uranus and Neptune are but the survivals of an old order. The present solar movement to which the most of the system is obedient was probably introduced by the visit of an ancestral sun.

The period of reconstruction would fit well into the account of the first chapter of Genesis. In his late book *The Evolution of Worlds*, Lowell sets forth the early stages of the earth wrapped in swaddling blankets of cloud without sun or stars or seasons. Thus for a period "there was light" upon the earth although its surface like that of Jupiter and Saturn today, was invisible to the sun and stars, all of which is in accord with Genesis.

Forthcoming Signs in the Heavens

But while the Holy Spirit has not seen fit to reveal the method by which the earth became "without form and void," much more astronomical information has been given us as to the sign in the heavens that shall follow the great tribulation and immediately precede the second coming of our Lord. There are portions of Scripture to which recent astronomical discoveries will give new interest and enlightenment.

In Joel we read, "The sun shall be turned into darkness and the moon into blood before

the great and terrible day of the Lord come."

Matthew tells us that it is "immediately after the tribulation of those days that the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heaven shall be shaken."

Luke says, "There shall be signs in the sun and in the moon and in the stars and upon earth distress of nations; men's hearts failing them in fear for looking upon those things which are coming on the earth for the power of heaven shall be shaken."

Also we read in the Revelation, that as a climax of the terrible days of tribulation before the coming of Christ that the sun became black and the moon as blood and great hail fell out of heaven.

Possibilities of a Burnt Out Sun

It is not impossible that even now there is one of these burnt out suns traveling at ten miles per second in the direction of our system.

Many times the size of our planet, its coming would be detected by the perturbations of our outer sentinels, Neptune and Uranus, fully as soon as the reflected light of the sun would render such a celestial monster visible. At the distance of Jupiter it would be many times the brightness of Venus. One hundred and fifty days later it would reach the orbit of the earth and our destruction or preservation would depend largely upon what point of the orbit we occupied. Twenty-seven days later the two suns would collide or pass in proximity to each other. Even if they should only come in close contact vast portions of their surface would be torn away, new planets would be formed and the entire solar system would be deranged.

A Cataclysmic End of the Age

Such a cataclysm would not only change revolutions and rotations but would produce the climatic changes that would render the earth a paradise during the glorious millennium depicted by poet and prophet.

Or a more serious catastrophe, a thousand years later, might provide for Peter's conflagration and the new heaven and the new earth of which he speaks, and which John confirms in the last two chapters of the Revelation.

At any rate it is evident that science and Scripture agree in a cataclysmic termination of the age. Both allow sufficient time for its manifestation to create universal consternation. Both suggest some gigantic object shutting out the light of the sun. Both speak of planetary and meteoric showers. Both admit planetary perturbations without annihilation.

Of course we understand that this "sign in the heavens" is not for the church. It will be the last sign to an unregenerate and wicked world.

The church will not then be upon the earth.

The only sign that Christ has left to the church is the sign of the unexpected thief, the unlooked for Lord. There need be no signs to the bride dressed in her wedding garments and eagerly awaiting the bridegroom.

But in that period of great tribulation so clearly revealed in the book of Revelation there will be mighty signs in the heavens just as truly as

there were signs upon earth and these can be brought about through natural means, as our new hypothesis allows, or by the direct intervention of God.

Personally I prefer to think of God using the natural means, as in the plagues of Egypt, leaving the direct intervention to the final revelation of His power and glory.

The Dying Thief

By Rev. L. W. Gosnell

An Address on Luke 23:39-43

"**A**ND one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

The highway robbers of Christ's day were often popular heroes, Jewish Rob Rys, full of zeal to deliver their people from the Roman yoke. The two crucified with Christ may have been companions of Barabbas. One of them cries, "If thou be the Christ (i. e. the Messiah), save thyself and us." He was doubtless thinking of the Jewish hopes that the Messiah would save Israel from her oppressors. But the other, who seems to have reviled Christ just a little before (Matt. 27:44), turns to rebuke his companion and shows that a change has been wrought in him which continues to astonish all who read of it.

Several points are to be noted in connection with the penitent thief.

I

The Strangeness of His Conversion

1. *This malefactor was an unlikely person to be converted.* The disciples had forsaken Christ but this sinful man joins himself to Him. He was the first of a long line of trophies from among the foes of Christ. The chief persecutor of the early church became its chief apostle, and the power of the cross over Christ's enemies abides. One of the most devoted servants of the Lord Jesus I have ever known, a man beautiful in his humility and gentleness, was converted while serving a life sentence for murder and on the very day he had planned suicide!

2. *The cross was an unlikely place for conversion.* The cross has been glorified in our eyes but in those days it was no more attractive than a gallows is now. God, however, is no respecter of places when the salvation of souls is involved. John Wesley declares that at one time he would have thought it a sin to seek to save souls outside

a church building! But when the churches were closed against him, he was driven to the fields. Men gathered to hear him, coming sometimes from their work in the mines with faces begrimed. But he tells how the Spirit of God wrought in the fields, so that men's hearts were melted, and the tears of penitence would course down their cheeks leaving oftentimes white channels in the soot. He learned that any place can become holy ground. Samuel H. Hadley, the noted mission worker, began his journey heavenward from the back room of a low saloon.

3. *The dying hour was an unlikely period for conversion.* This story forever rebukes the thought that acceptance with God depends upon a round of works or upon sacraments; the thief had time or opportunity for neither. The lesson is still needed. Wesley was for years a professing Christian and even an ordained minister before he learned it. He tells how he was thrilled in first preaching salvation by faith alone, to a condemned prisoner, and his joy when he heard the man say: "I am now ready to die. I know he has taken away my sins and there is no more condemnation for me."

C. H. McIntosh, author of the helpful *Notes on the Pentateuch*, writes as follows on the penitent thief: "Whither could he turn! His hands and his feet were nailed fast to a malefactor's cross. It was useless to talk to him about doing or going. His hands, while he had the use of them, had been stretched forth in deeds of violence; and now they were nailed to the tree, and could do nothing. His feet, while he had the use of them, had trodden the terrible path of the transgressor; and now they were nailed to the tree and could not carry him anywhere. But, reader, note that although the poor thief had no longer the use of his hands and his feet—so indispensable to a religion of works—his heart and his tongue were free; and these are the very things that are called into exercise in a religion of faith as we read in that lovely tenth chapter of Romans, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'"

II

The Elements in His Conversion

1. *It began in the fear of God.* He asks his com-

panion: "Dost not thou fear God, seeing thou art in the same condemnation?" His heart was solemnized by the fear of death. Today, however, we are told, "Nobody fears God any more." It is true we should magnify the love of God, shown to us in the cross. But that very cross warns us there is something in God to be feared for in the cross was manifested, in Christ, the wrath of God against sin. There is a "dark line in God's face" and those who live in sin and reject the Saviour will find the wrath of God abiding on them. "There will be weeping and gnashing of teeth." We live in a frivolous, self-satisfied age, which is not marked by the fear of the Lord. What judgments may God send in mercy to arouse it! Alas, that even sometimes His judgments fail to arouse men, just as one of the robbers was unmoved even by all he beheld on Calvary!

2. *It was accompanied by a frank confession of sin.* Speaking of their condemnation, he says: "We indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." How refreshing to hear such an open confession! "He that covereth his sins shall not prosper and whoso confesseth and forsaketh them shall find mercy." Hawthorne's story impresses the lesson that it is better to wear the scarlet letter on the breast, known and read of all men, than in the heart, eating out the vitals.

Doubtless the sight of that innocent sufferer by his side, crying, "Father, forgive them," made the thief feel his sins as never before. This man, he felt certain, had done nothing amiss and this, by contrast, made his own vileness seem the more vile. Dr. G. Campbell Morgan was brought up in a minister's home and says he was never afraid of Moses' law. He would have been inclined to say with the rich young ruler, "All these things have I observed from my youth up." But when he got a true view of Christ, not only free from guilt but altogether lovely, he could only cover his mouth and cry, "Unclean."

3. *It was marked by an unusual faith.* "And he said, Jesus, remember me when thou comest in thy kingdom" (R. V.). To the multitudes, and even to the disciples, the inscription declaring Jesus to be King of the Jews must have seemed a mockery indeed. The life of Christ appeared a complete failure and His claims exploded. Yet, in that hour, there was begotten in the heart of this rough fellow a faith that saw the Kingdom beyond the cross. He believed Jesus was the Messiah and that He would reign some day upon the earth—that this dying man must be raised from the dead and take His throne!

His faith was akin to Abraham's, who believed God who quickeneth the dead, as set forth in Romans 4:18-24:

"Who against hope believed in hope, that he might become the father of many nations;

according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

His faith was of the kind which has always saved men and saves them now, as Romans 10:9, 10 makes clear:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

III

The Result of His Conversion

It brought this word from Christ: "Verily, I say unto thee, today shalt thou be with me in paradise."

It should be noted that some would put the comma after "today," but we think they are mistaken. The word is admittedly emphatic but loses its force if the punctuation is changed as suggested. Dean Alford says on this matter: "Considering that it not only violates common sense but destroys the force of our Lord's promise, it is surely something worse than silly."

How significant every word in this saying of Christ!

"Today." He would not need to wait for some far off day when the Kingdom would come but His blessing would begin at once.

"With me." Dr. A. Plummer, the well-known scholar, brings out the force of these simple words in this comment: "Not merely in my company (Greek, $\sigma \nu \nu \epsilon \mu \circ \iota$) but sharing with me, (Greek, $\mu \epsilon \tau \epsilon \mu \circ \nu$). The promise implies consciousness after death." He had only asked that the king remember him when He should come in His Kingdom. As for asking a place on the right hand or the left, such a thought probably never entered his mind. But, lo! the King tells him he shall walk in companionship with Himself!

"In paradise." We can do no better than quote here the choice language of Bishop Moule: "Paradise is an oriental word meaning a royal pleasure-ground, a royal park or garden. It calls up ideas accordingly of all that is fair in the way of cultured nature. It suggests to us the loveliness of wood, and lawn, and flowers, and waters and also of the company which possesses and enjoys the charming scene, the friends, the guests, the family, of the king. They

are there for delightful rest, or for delightful exercise. They have come from the battlefield, or the council, or the journey, to walk, to recline, to converse, to listen, where all is beautiful with a large, ordered, stately beauty. And all this is taken up by the Lord Jesus, in His use of the word paradise, to set forth one side of the believer's unseen life after death. After the manner in which spirits enjoy and spirits see, the departed Christian 'walks by sight' (cf. 2 Cor. 5:6, 9), in a scene of glorious and restful beauty, in the garden of his king." It only remains to add that the promise that the thief would that day be in paradise involved that eventually he would be raised from the dead and have a place in the Kingdom when Christ comes to usher it in.

Have the words of Christ to the dying thief any special interest for us? Assuredly, for just as he went with Christ to paradise that day, so believers now "depart to be with Christ," (Phil. 1:23), and when they are "absent from the body" they are, at once, "at home with the Lord" (2 Cor. 5:8, R.V.). The location of paradise has changed, it seems. In the Old Testament it was a part of Sheol, or Hades, the underworld of the dead; whereas it is now in the third, or highest, heaven (2 Cor. 12:2-4). But the glory of it, both for the dying thief and for us consists in this fact—Christ is there!

"My knowledge of that life is small;
The eye of faith is dim;
But this I know, that Christ knows all,
And I shall be with Him."

Pastor D. M. Stearns, of Germantown, Philadelphia, the well-known Bible teacher, passed through an experience which brought out the

comfort found in the thought that Christ's followers go to be with Him when life closes. While living in New Brunswick, in 1873, God took to Himself Dr. Stearns' little daughter. He was disconsolate and used to go-daily to the cemetery to mourn. In his grief he would thrust his walking stick through the sandy soil till it touched the little casket, as if he might find comfort in such contact. Indeed, his grief was so oppressive that he feared he would have to give up his work. But God graciously sent him relief. One day as he stood in the cemetery he began to say, "With Christ in paradise." He kept repeating the words as he walked home and their real blessedness dawned upon him. "Why," he said to himself, "what more could I ask for my loved one than this?" In the comfort of this thought he was able to resume his work with a joyful, though chastened, heart. What more, indeed, could we ask for our loved ones, or ourselves, than this: "With Christ in paradise?"

IV

How strange that men turn the grace of God into lasciviousness! They will argue that if the thief was saved when dying so may they put off repentance till their death-beds. But are we even sure we shall die peacefully in our beds? Even if this were certain, can we be confident that our hearts will still be receptive to the gospel? There is an old saying worth remembering: "True repentance is never too late; late repentance is seldom true." And there is another notable saying: "One thief was saved so that none need despair; but only one so that none might presume." Even if assured we would be saved in our dying hour, who would miss the joy of a life spent in the service of Christ?

If I Were A Wizard In Words

By Peter H. Van Wynen

I'd give you some lines that resembled a flower
That gracefully clings to a trellis or bower;
And charm you with rhythm of magical power,
If I were a wizard in words.

I'd render some phrases resounding as thunder,
And flashing as lightning that tears clouds asunder,
And then flies to earth, while exciting great
wonder,
If I were a wizard in words.

But yet, if I had such a great comprehension,
And powers of speech to attract your attention,
And pride smothered love, I would not merit
mention
Though I were a wizard in words.

Faith Illustrated in the Temptation of Christ

By Rev. John H. Hunter

Address to the Students of The Moody Bible Institute

Rev. Mr. Hunter is now an officer and teacher of the Bible Institute of Los Angeles, formerly having borne the same relation to The Moody Bible Institute.—Editors.

I BRING you a greeting from the school on the coast. We have our monthly hour of prayer the first Tuesday in every month just as you have, and never a prayer hour passes that we do not pray by name for the Faculty and students and Trustees of The Moody Bible Institute of Chicago. When Dr. Torrey says, "What are you going to pray for?" and they see me rise they smile, for they know the first thing I am going to ask them to pray for is The Moody Bible Institute.

In our class room we have a missionary map of the world, and on that map we have lines of red ribbon leading out from a button that is sewed on near Los Angeles to the different countries in which our students are gathered—Africa, India, China, Korea, Japan, South America, North America and Mexico, and when I ask the students to pray for The Moody Bible Institute the next thing is to ask them not to forget the students in the foreign field.

I

It seems good to me to be here and look into your faces this morning. You are not so different from what you were when I left, seven and a half years ago, though you are all changed. If this auditorium was just a little different shape I would hardly know but that I was looking into the faces of our own students in Los Angeles.

Thank God for the spirit in these two institutions. I said to Mrs. Hunter, "The student body has changed at The Moody Bible Institute and the old church has left its building and gone to the Moody Tabernacle, but it is exactly the same spirit"; and I added, "You can transport this thing to the Pacific Coast and have the same thing there, and the sum of it all is we are all centered around, whether here or yonder, home or abroad, this old Book and the fundamental principles that it teaches."

I am glad to see all these new buildings, these that have come into your possession since I went away.

D. L. Moody's Power

I will never forget the first day that Dr. G. Campbell Morgan came to Chicago. It fell to my lot to bring him over here to this old church, now your Auditorium, and he stood here and turned over the pages of the old Bible and said, as his eyes filled with tears,

"Is this really the very place where Mr. Moody used to preach and the very Bible that he used?"



Rev. John H. Hunter

I said "Yes" and then he bowed his head and lifted up his heart to God in prayer.

Mr. Morgan and I have seen this old building in the days gone by crowded with weeping men and women as the power of the Word of God came from the lips of Mr. Moody. That Holy Spirit who came upon him and filled him is the same Holy Spirit who wants to come into your life and fill you today.

Someone said to Mr. Moody when a young man, "Moody, the world has yet to see what God can do with a man wholly surrendered to His will." Mr. Moody registered a silent vow that by the grace of God he would be a man in whom God could have His way.

If Mr. Moody were looking into your faces this morning I think this is what he would say to you—I have heard him say it again and again: "Stay here as long as you need to stay, and never go away until you have been filled with the Holy Spirit."

We believe in studying the Bible or we would not spend so much time on it, but you know just studying the Bible, if it ends with studying the Bible, does not amount to anything, and if the time ever comes (and I know Dr. Gray or Mr. Moody would say it too), when these Bible Institutes simply turn out men and women who know doctrine, who can point out every heretic, but who are not filled with the Holy Spirit and have not a passion for the salvation of the lost, then the time has come when we better shut the door and write over it, "The glory has departed."

I would not spend my time in Los Angeles, nor would I have spent my seventeen and a half years here just to turn out a lot of folks that knew the Bible from cover to cover. The object is to spread the tidings, to bring men and women definitely to the Lord Jesus Christ, and when the Bible Institute ceases to function thus then the time has come to bury it.

The Bible Institute is what you young men and women make it—it is that which determines whether this Bible Institute is worth while or not. It is not what you know, but what you are.

D. L. Moody's Fifth Gospel

Mr. Moody used to say that there are five gospels: The Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke, the Gospel according to John, and the gospel according to you.

The gospel according to you is the gospel that is being read more widely than any of the four books. Folks do not carry about a New Testament to read what Matthew, or Mark, or John had to say, but they are watching you every day to see what the gospel of the Lord Jesus Christ is in your life. They want to see Jesus Christ in you. The trouble with the church today is we are talking so much and living so little; we are talking about the miracles Jesus did 1900 years ago, but folks are not seeing the Lord Jesus do miracles in our lives in transforming us in His life. By the grace of God you and I must live the book.

II

There are three things I want to say to you from the fourth chapter of Matthew today that have been very helpful to me personally.

You remember chapter three is the account of the baptism of our Lord Jesus Christ, and the testimony of God the Father, and the testimony of God the Holy Spirit, when He descended in the form of a dove; then in the fourth chapter, immediately after He was baptized and had come up out of the water He was led by the Spirit into the wilderness to be tempted by the devil. He was in all points tempted as we are and yet without sin.

Temptation: The Lord Jesus Christ had temptation, and so has every one of us. Now that you have turned your back on the business of the world and come to The Moody Bible Institute, have you got away from temptation? Oh, no, the form of the temptation has simply changed. Men and women pounding typewriters and working in business offices and behind counters sometimes envy you. They say "If I were only in a Bible Institute and away from the atmosphere of this office it would be easy to live a Christian life." How little they know about it! The temptations that came to you and me in business were different temptations; they were temptations that we did not have to stop and think whether or not they were temptations.

Subtle Temptations

Oh, how much more subtle the temptations that come to us in a Bible Institute—temptations of little acts of dishonesty, to unfaithfulness, temptations to jealousy, to little acts of meanness, temptations to bitterness in our hearts toward one another, temptations to pride, the thing that cast Satan from glory to the depths of hell! "I can sing a solo little better than anybody else in The Moody Bible Institute." Have you ever felt that way about it? Temptation to be proud because "I preached at the tent and my! how the people came to be saved—and I was the fellow that did the preaching!"

These temptations are ten thousand times worse than anything in business, harder to meet, harder to fight.

Victory Through Faith

Our Lord Jesus Christ met temptation, and here are three points about the temptation of our Lord Jesus Christ that I want to pass on to you. In every one of these temptations the victory was won through faith. "When he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread.' But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Just a little while before, God the Father had spoken out of heaven, "This is my beloved Son, in whom I am well pleased," and now the tempter says "If—if—if thou be the Son of God." That takes us back to the third chapter of Genesis—"Hath God said?"—casting a doubt into the minds of our first parents. How the devil is trying to cast a doubt into the mind of Jesus Christ Himself. "I know God said you are His son, but if you are His son"—the temptation to doubt the word of God—"If thou art the Son of God command that these stones be made bread," and Jesus answered and said, "It is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

His faith is rooted and grounded in "Thus saith the Lord," "It is written," grounded and anchored in what God had said and what God had said in the Book, "It is written."

Faith Is Independent

Notice the independence of faith. "Command that these stones be made bread." The Lord Jesus said, "Bread is not necessary if God has not provided it for me," and His faith in God made Him absolutely independent of bread to sustain His physical life. Bread sustains our life because God has arranged that it should do so, but if the God who has made this body of mine, and who has made the wheat to grow in order that my body may be fed, chooses to do so He can feed my body and sustain my body just as well without bread as with it, and if God wants to sustain my life without bread then it is my business to trust Him to do it.

Faith is independent of what we seem to think is absolutely necessary to human life. What a rebuke to the materialism of today! You often hear, "A fellow must live." Well, must a fellow live? The Lord Jesus Christ must die—not must live, and it is not absolutely necessary that you and I should live, but I tell you what is absolutely necessary, and that is that you and I should trust God.

Do you think any man ever starved to death yet, who turned his back on a wrong way of living and said, "I will trust God?" No! God's representatives are not all dead yet; he has a host of ministering spirits and they will minister to us; and if God does not supply the bread

depend upon it God will take care of us some way or other.

Faith makes us absolutely independent of what the world thinks is absolutely necessary. Your first business along this line is to trust God no matter how things go. If there is wrong in your life God may withhold the bread in order to bring you to your senses; He may see something wrong in your life that He wants you to put away, and it may be that you need to search into your life and see if everything is right between you and God, and He will never, never, never fail you until He fails Himself. When will that be? Never.

Faith and Common Sense

The second thing in this temptation: "The devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

What aspect of faith have you here? This man that said just a minute ago, "I will go without bread; I will throw common sense to the wind, and I will not make the stones into bread to sustain my physical body, but trust God," now says that He expects God to take care of his body.

When I do a foolish thing, that is not trusting God but tempting God. When the devil cannot get us on the one line, then he comes and suggests that we put God to the test and ask God to work a miracle when a miracle is not necessary.

There are men and women who think they are honoring God by setting aside common sense. An old Scotch minister was called one Sabbath afternoon to visit a dying woman in the slums. She was not a Christian, but he talked with her

and won her for the Lord Jesus Christ, and the time passed so rapidly that he lost track of it, and suddenly heard the bell of his church ringing for the evening service, and so with a hasty prayer he left.

It was an outside stairway, and he never noticed that the railing was torn away, and getting too near the edge, fell to the bottom where there was a heap of rubbish. When he picked himself up and felt himself all over—not a bone was broken, and he walked to his church and threw away his sermon and preached on this text: "He shall give his angels charge over thee to keep thee in all thy ways lest thou dash thy foot against a stone."

Although he did not see them, I believe the angels were there and spread their pinions underneath him. I believe they would do that for us tomorrow were we in the line of duty and our lives ought to be preserved.

However, this minister did not put out cards saying that he would try it again the next Sunday. When you ask God to perform a miracle for you you are tempting God.

Faith Is Loyal

Third: Then he showed him all the kingdoms of the world, and said: "All these things will I give thee, if thou wilt fall down and worship me." Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

That is the loyalty of faith, the undivided allegiance of faith. The devil is not getting folks to deny God but getting them not to be too much in earnest about it. Satan says, "Let me have a little share in it too."

Independence of faith separates us from everything the world thinks necessary; the balance of faith keeps us from expecting God to work unnecessary miracles, and yet trusting Him if it is to be done, and the loyalty of faith refuses to let the world, the flesh and the devil have any abiding place in our lives.

A Call to Separation

By Anne Morris

Long ago in old Judea,
Lone upon fair Olivet,
Gazing down upon the city
One in bitter anguish wept.
Yearning hands outstretched to save it,
"Love, forgiveness, all I bring,"
Scorned, rejected, basely slandered,
Jerusalem crucified her King.

Now the church He bled and died for,
Like the city long ago,
Hand in hand with worldly pleasures
Walks and talks and lives so low.
Social service, money grabbing,
Get the crowds no matter how,
Suppers, sales, be gay and jolly,
We are crucifying Jesus now.

In tears He pleads our freely giving,
Lives and service, money too,
Keep ourselves from earth unspotted,
That's the call to me and you.
O beloved, hear the knocking
At your heart's fast closed door,
"Leave the world and its attractions,
Love Me more. Love Me more."

An Open Door and Many Adversaries

By Rev. R. V. Bingham, of the Sudan Interior Mission
A Missionary Address at The Moody Bible Institute

I COULD not resist the temptation to come before you to thank you for your interest and prayers for the Sudan and those who have gone to the field from your Institute, and to express gratitude for the help given through your Missionary Union, and at the same time bring to you a message that I hope will bear materially in bringing others to our field.

How Missionaries Are Made

There is an idea that missionary work depends largely upon education, but I am convinced that missionaries are not made by education nor by information, but by inspiration and revelation.

The Church Missionary Society, many years ago, with the idea that all the church needed was education, undertook one of the greatest educational campaigns known in missionary experience, and they opened up with "The World in London."

They conceived the idea of bringing representative missionaries and natives for the actual reproduction of missionary scenes. They spared no pains or expense, feeling that they were going to have adequate returns and that it would be the inception of a great movement. They closed the year more heavily in debt than they had ever been before; they had to close their training institutions and keep home trained believers who were anxious to get back to their field of labor.

The London Missionary Society undertook to do the same thing, and they closed the year with a similar experience. God would teach us that it is not education, but inspiration, revelation and revival that must give birth to the missionary movement.

I would take for my opening word a text found in the last chapter of the first epistle to the Corinthians, where Paul says, "A great door and effectual is open to me and there are many adversaries."

I would also like to read a few verses from the fifteenth chapter of the Epistle to the Romans.

The Story of Norman Davis

You had here in the Institute a month or two ago, a former graduate, a young man who has been four years in our field.

When that young man concluded his university career they did everything in their power to get him to accept a home call, and at his ordination his own pastor made the saddest confession I ever heard a pastor make. He said "I have done everything I can to get him from the idea that God wants him in the heart of Africa; it seems to me he is throwing away his talent."

He is an orator; he has held some of the largest congregations in this country and carried one of our largest churches right through the summer months, but he is in the heart of Africa, and it was this chapter that gripped him, not what I said about the Sudan, but what I said about this chapter.

It is in this chapter that Paul opens up to us the strings of his heart emotions, the inspiration of his life.

I think Christ there had done a wonderful work of grace in the heart of Paul before he ever saw those passages of Scripture in the Old Testament. The very fact that Paul discovered that all through the Old Testament God had not only a message and a covenant for his people Israel, but that He brings a blessing upon the heathen, shows that a wonderful work of grace had taken place in his heart and that he had a revelation of God's purpose concerning the heathen, which he could only have had by divine revelation.

Paul's life was lived on the plan of Christ. He had one simple idea of what the Christian's work was and what the call of the missionary was, and that was to simply carry out what Jesus Christ had laid down for Christians. He had commanded that the gospel be preached from Jerusalem through Judea and to the uttermost parts of the earth, and so we find Paul going from Jerusalem round about.

If you go on you find he is telling these Christians, "I am going to Spain (and Spain was in those days the uttermost bound of the known world), and I want you Christians to help me on"; so you see he believed in working absolutely and literally on the plan of Christ, which is the plan of the enlarging sphere—taking a center and ever pressing on until by God's grace the uttermost bound of the earth is reached.

More Room Wanted

That was the plan on which Paul moulded his work, and he used a very strange expression—"But having no more room in these parts" (Rom. 15: 23). There was not a church throughout the whole country that would not have liked to call Dr. Paul; he was a man that any church would have honored in having for their minister, their pastor, lots of room between the church at Jerusalem and the church at Ephesus. Hundreds of churches had been formed and yet Paul says "No more room for me there."

He means that he has not the heart to stay where there is lots of opportunity for people to be saved, who want to be saved, and he cannot stay in one center when Christ says "Go on, and on, and on to the uttermost bounds of the earth," and he sums that thought up in the twenty-first

verse when he says "Yea, making it my aim that they who have not heard shall understand."

It was that verse that gripped Norman Davis; it was that verse that led him through his college career and led him to lay down all the enticements of the home field and planted him out in the Sudan.

I walked with him a thousand miles four years ago in Africa, and you get pretty well acquainted when you have slept together under the heavens and trudged along those narrow paths.

One day we came to a little town in the most God-forsaken part of the country we had ever been in. The only water supply of that town was a big mound of earth which the natives had built and into which, during the five months of rain, the water poured and washed down to the center and rose up again. At the close of the rainy season they had four or five feet of water, and then during the seven months of dry weather every man, woman and child, pig, goat, and everything else, climbed up the sides and drank of it. It got "muddier and muddier" and thicker and thicker, until the kind of soup your mother used to make was not "in it."

Davis took sick with the dysentery; his very life was ebbing out day by day until the doctor said one day, "Mr. Bingham, I do not think he can possibly pull through, but I do not think he realizes just where he is, and I think you ought to tell him the real situation."

I got alongside of his bed after prayer, and told him frankly the situation, and he looked up into my face and smiled, and said, "Brother Bingham, from the day God called me I have never doubted that call, and He called me to the Sudan; I came in obedience to His command; I am here where I am by His appointment, and I think God knows His own business best, and if He wants to take me home I will be, in Him, perfectly satisfied."

Making a Life Aim

Well, God raised him up, but it is a great thing to get your life centered around a divine call and be gripped with a revelation from God.

This passage furnishes to you an opportunity of making a life aim, for Paul says (in the Revised Version), "Making it my aim."

Is your aim settled yet? If you have any of the Spirit of God in your own heart the one thing that will make you sick and sad is the utter aimlessness of the young life of today.

I know lots of societies that are nothing more than matrimonial bureaus—just to come singly and go away doubly.

You get a Young People's Society like one I knew, and they got this aim before them, and inside of two or three years from that Young People's Society (and it was not such a large society) nearly a score of the young people had gone out to all parts of the world. They took this aim.

I do not know how many of you are Student

Volunteers, but I want to recommend to you the serious consideration of this aim as a life aim, "Making it my aim to preach the gospel, not where Christ was already named, lest I should build upon another man's foundation; But as it is written, to whom he was not spoken of, they shall see; and they that have not heard shall understand."

If you remember nothing else today I hope that verse will just stick and ring in your ears until you say, "Yes, I will take that aim."

The Unbeaten Walk

It is the aim of the unbeaten walk. It is going to separate you perhaps from your home; you will perhaps walk along with Him to those to whom no one has gone—or it might be in the homeland here. It may take you into the unbeaten walk to those who perhaps unless you go will never be reached.

This verse also gripped my life, and for twenty-five years I have needed no other inspiration than the Holy Spirit and that Scripture to hold me to one great task of making Christ known where He is unknown. It makes no difference where I walk, it is the one plan of my life to see that those who have never heard shall have the opportunity.

Some of the Adversaries

"A great door and effectual is opened unto me and there are many adversaries."

Perhaps you cannot conceive of those two things going together—an open door and many adversaries.

Lots of folks say when the adversaries come up, "There is no need to go on trying; there is no open door now." Paul had the two things together.

There are lots of young people who take the Student Volunteer pledge who have before them a great open door, and they give it all up because there are adversaries in the way.

At a convention I attended some years ago they had a lady there from India, who said, "I want to be practical in my talk this morning. Missionaries, before I left India, said, 'When you go home be sure and get in touch with the Student Volunteer Movement and see if you cannot get us a lot of missionaries.' I asked them how many of them had been Volunteers and one hand went up. I asked how many had been to college, and I suppose about 100 to 150 rose up as having been to college. I asked, 'How many were in the second year of college?' About fifty rose. How many in the third year? Twenty-five. How many in the fourth year? Only one.

"Explain to me the discrepancy; 150 in first year conditions and one in fourth year conditions. The devil had put in adversaries that had blocked many from getting to the field."

I have known folks to put in an application to a Board and would throw up the whole thing (although they said they had a definite call) because they were not accepted. A man who had

the joy of baptizing 2,232 in a field in India was twice turned down by his Home Board and it was his third application that got him out to India.

There are many adversaries. You must be prepared to go through difficulties. I have known lots of young people sidetracked by the home church. A Moody Institute student that applied to our work said to me years afterwards, with a cloud on his face, "I made a tremendous mistake in my life when I withdrew my application from your society and took a tempting offer. I got out of God's plan." If you had heard the story of the intervening years you would have felt heartsick for that young fellow out of God's plan, sidetracked by a second best thing for him when God gave him a call to the other.

Some get sidetracked through engagements. I know two Moody Institute girls in the field today who would not be there, in all probability, if they had listened to the proposals that were made to them. One of them said to me (she is now married out on the mission field), when I asked her why she rejected the proposal of a certain young man, a very fine young man, "God called me for Africa, and when I was going through the Institute I saw in my classmates girl after girl who professed to have a similar call, and then I saw proposals come from certain directions and I saw that call effervesce and they turned from what they proposed to be. I then vowed before God that I would not let anything come between me and God, that I would get to my field first and know that there was nothing to hinder me from being a missionary before I would listen to any such proposal."

She is a noble woman; every one of our missionaries love her today; she has God's best for her life. She has a husband, just a splendid couple together. God knows, loves, cares; and He always gives the best to those who leave the choice to Him. He does not rob us of everything; He loves to throw into our lives the best we can take.

They Could Not Be Turned Down

Twenty-five years ago there were 60,000,000 of people where I am, and no missionary there.

Now there are about 50,000,000 of people and perhaps a couple of hundred missionaries.

Three of us young fellows, impressed with this need went from Board to Board offering our services, but we met with the statement on every hand that it was a closed door.

My companion, Walter Gowans, used to say, "No door can remain closed before a praying and persistent church, or before men and women who listen to the call and obey the command of Him. All authority is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations."

In spite of the fact that the Boards would not send us we went, twenty-five years ago, trusting God, to see if we could not get into the Sudan.

There were many adversaries. When we landed the missionaries on the coast besought us to settle down and help them in their work. They said, "You will never see the Sudan; your children will never see the Sudan; your grandchildren may."

Yet we did see the Sudan and I am not a grandfather yet. And so while they pleaded with us, and were very kind to us and invited us to join their work, we felt that God wanted someone to blaze the way into the Sudan.

There was nothing to transport our goods but native heads, and they were afraid to go beyond their own tribe for fear of being made slaves; so at the end of the day they would put down their loads and go home, and leave us by the roadside. And it would be perhaps two or three weeks before we could get another party to help us along. It took us twelve months battling in this way to make about 700 miles, and we can cover the same ground today in two days.

Changed Conditions

The climate wiped out expedition after expedition. Of the party of six that landed for that coast district, ten days after we arrived four died before reaching their appointments, and one solitary man walked in where they were expecting all these other new workers, and he died within a year.

My two companions reached the Sudan, but only to find a grave in the first twelve months



Mr. and Mrs. E. F. Rice—of the Sudan Interior Mission—Dressed in Native Costumes

Yes, we had difficulties, but God has enabled us to overcome that difficulty of the climate as well as the transportation difficulty. We can not only reach any portion of the Sudan, but can have a pullman if we can pay for it. We can live in Africa today.

Two Moody Institute students have just completed fifteen years in the Sudan and are looking forward to years of usefulness there. It is a changed condition.

The Language Problem

Then there was that terrible language problem. We have a little of almost every brick of Babel in the Sudan. We are working now in eight different languages and would take on three or four more this year if we could get the workers.

Go and signal to a black man or woman that you will make them a present if they will sit down by you. One friend said, "I went through every conceivable antic to try to get that dummy to say something to me." That fellow has the New Testament in the language today and stories in the Old Testament and a dictionary.

He made progress, but it is a tremendous difficulty. For instance, "wa" means giving, "wa," to be, and "wa" our pronoun us.

When you have different syllables, and every one takes a jump up or a drop down and you have to get it just right, you have got to face something.

It has broken the heart of more than one. Two young Scotchmen just about gave it up. An older missionary before had given it up and was trying to reach the people through an easier method which he had picked up on the outside. I said, "Look here boys, you do not mean to tell me that those black people yonder have got more brain than you have and that their tongues can twist around things that you cannot get around. If you are going to be missionaries to this tribe you have got to get their language; and there is no use doing the thing second-hand; you must put yourself into it and persevere and persevere."

They went to work, and they wrote me a year ago that they had their first portion of Scripture ready in the language.

The Story of Jonathan Goforth

One of the men, Jonathan Goforth, has now received from his own Board, at the request, of missionaries of all societies, a call to give himself to evangelistic work. He said to his wife, "I think I shall have to quit and go home; I can never get this language; I have tried, and tried and tried."

He was a graduate of Knox College, of Atlanta. At the very hour that he came in feeling that it was utterly useless, a little prayer hand

had met in Knox College, and somehow or other they could not quit at the appointed hour, but lost track of the time, and kept on praying for Jonathan Goforth. They did not know why, but it was right at the time of this crisis.

Jonathan Goforth is there today I believe, because the little prayer circle did not go, but prayed through for him at the other end.

You will have difficulty, but God has helped us so that today we have got the first portion of Scripture, and I do not know of any greater joy than the joy of having given some nation, some tribe, this precious Book, and to hand it down if the Lord tarry from generation to generation, making possible their understanding of these precious truths that brought joy to our own hearts.

I do not wonder that that saintly Presbyterian missionary and preacher, Dr. Paton, when he saw his first pages off the press, his little hand press in the South Sea Islands, actually danced around his press beside himself. It was the Presbyterian dance, but he had a right to dance.

Volunteers Needed Today

We want men and women to go out to the Sudan today. There are many tribes that are still waiting for the first missionary. John Hale and Howard Beecham after being with the other missionaries for a short time, said, "We feel that we would like to go to our tribe."

We sent one of our older missionaries to get them settled and, thank God, two years ago they landed, and settled down where people went right on to the grave without ever owning as much cloth as you could cover your hand with, and inside of fifteen months they had done an unprecedented thing. They had the whole of the Gospel of Mark translated into that ancient language and it is now ready for the press, and they are working on the Gospel of John.

Tribe after tribe like that, and yet they are ready to take in your message when you have got the message ready, translated in their language.

I would like to ask your prayers for the Sudan. I would like to ask your prayers especially for laborers. There are especially governmental difficulties at the present time, but we want you to pray especially for men in our field. The sisters are rising up to the task but we cannot send them as pioneers, and at the present time we have not the men. Station after station has to be vacated while the missionaries are at home. We need men for the old stations and for the advance work. I went for three months into the regions where the name of Christ had not been named and I could have gone on for another six months without meeting the first station on the other side of the Sudan.

Pray the Lord of the harvest to send laborers into the Sudan.

A College Professor's Appreciation of The Moody Bible Institute

(We have obtained consent to publish the following letter from its author as well as from the member of the Faculty of the Moody Bible Institute to whom it was addressed. Considering its source it has value in testifying to the consistency of right educational methods with spirituality of conduct.

The spiritual refreshing received by this College professor during his brief visit to the Institute will be a means of blessing to the students coming hereafter under his care.

Pastors and missionaries by the score who have lived in the Institute for a few days have been similarly blest and in like manner have become a means of blessing to many more.

Churches, boards and colleges desiring to send their representatives to this Elgin for a little while, may feel free to correspond with the Business Manager on the subject. We have little doubt that he would be happy to welcome them as guests.—Editors.)

MY VISIT to the Moody Bible Institute was the sweetest experience, of the kind, of all my life.

"It surely was a great change from the atmosphere of a college, with too much of the modern spirit, to such an environment as you constantly enjoy.

"I now appreciate the enthusiasm of friends who had come into contact with this Christ-dominated life.

"I was looking forward to a delightful time, but it was far beyond my expectations, so wonderfully profitable and uplifting.

"I can only thank God and take daily courage.

"I may say that I observed things as a college man, and was greatly interested in your educational method, its simplicity and effectiveness. Your students surely get things. And not of least interest to me was the manner in which all was built upon, and related to, the Bible.

"I could not help noting the fine exhibition of the value of a Christian personality in teachers. Such individuality, I discovered, furnishes the variety needed to give balance to the instruction of youth.

"I trust it was not an impertinence on my part to study your organization and administration.

"The more I studied these features, the more marvelous did they become to me. Their completeness and effectiveness are wonderful. It shows in the conduct and order of the students and in the systematic procedure in every feature of the Institute's life. There were times when it was nearly beyond my belief that there could be such order and quiet among more than six hundred active young people.

"But supreme is the spiritual life and atmosphere; the Bible central in your educational scheme; the absolute insistence on all the fundamentals of Christian doctrine; the recourse to prayer and the childlike faith in God for every need; the supreme love of the Lord; the one continuous devotional activity; and, as I got it from the lips of students, the blessed hope.

"On these are based your beautiful Christian fellowship, with the Lord Jesus Christ as the common bond. I am happy that once in my life I have had this blessed experience.

"I may refer to a few particular experiences. First, the monthly prayer hour. I never witnessed before anything like it. It was so spiritually beautiful, soothing and helpful. I shall treasure it through the years.

"Next, the picnic of the student volunteers (July 4). A day of the finest Christian fellowship and ending in a superb devotional service. It was a splendid way in which to celebrate the nation's natal day.

"Most gladly and far more intelligently than before, shall I pray daily for God's richest blessing on the Institute in its work, and in the plans for larger work still. And most gladly shall I direct young people to the Institute for training for Christian service."

THE CHRISTIAN CITIZENSHIP CONFERENCE

This Conference is to be held in Pittsburgh, Pa., November 9-16. It is intended by those fostering the Conference that it be world-wide in its influence. The General Superintendent of the National Reform Association has secured some eighty-seven men of forty-nine allied and neutral countries as favoring this Conference. Albania, Russia, Italy, Belgium, France, Norway, Holland, Australia, Japan, China, England, Scotland and Uruguay, are among the nations represented. Information with reference to the Conference can be secured by writing to the National Reform Association, 209 9th St., Pittsburgh, Pa.

CONFERENCE AT CLEVELAND

A conference on Christian fundamentals will be held October 6-10 in the Euclid Avenue Baptist Church, Cleveland, O. The speakers announced are Doctors Winchester, James M. Gray, Mark A. Matthews, Henry Ostrom, W. B. Riley, and possibly Paul Rader.

Literature of the I. W. W.

The following excerpts are found in a copy of *The Federal Reporter 255*, and are part of the proceedings of a case in the U. S. District Court in the State of Washington. The case was that of an Englishman and a Russian for deportation on the ground of advocating and teaching unlawful destruction of property (sabotage). The charge was sustained, and the defendants testified that they believed in and distributed such literature as the following. We print it in all its hellishness just as it appears in the Court proceedings, as we desire our readers to be fully informed as to what this thing is which Satan has introduced among us in these latter days. It is the Judge (Neterer) who is speaking.—Editors.

THE doctrine and practices of the order, as disclosed by the attached literature, may be indicated by short excerpts from *The I. W. W., Its History, Structure and Methods*, by Vincent St. John and others: "As a revolutionary organization, the International Workers of the World aims to use any and all tactics that will get the results sought, with the least expenditure of time and energy. The tactics used are determined solely by the power of the organization to make good in their use. The question of "right" and "wrong" does not concern us. . . .

"Failing to force concessions from the employers by the strike, work is resumed and "sabotage" is used to force the employers to concede to the demands of the workers."

Sabotage is defined by several I. W. W. writers:

The New Unionism, by Andre Tridon:

"We may distinguish three forms of sabotage.

"(1) Active sabotage, which consists in the damaging of goods or machinery. . . .

"(3) Obstructionism, or passive sabotage, which consists in carrying out orders, literally, regardless of consequences."

The Voix du Peuple:

"The first thing to do before going out on strike is to cripple all the machinery. . . . Are bakery workers planning to go on strike? Let them pour in the ovens a few pints of petroleum, or of any other greasy or pungent matter. After that soldiers or scabs may come and bake bread. The smell will not come out of the tiles for three months. Is a strike in sight in steel mills? Pour sand or emery into the oil cups."

Sabotage, by Emile Pouget:

"If the workers disable the machines, it is neither for a whim, nor for dilettantism, or evil mind, but solely in obedience to an imperious necessity. . . .

"To list out the thousands of methods and ways of sabotage would be an endless rosary. The shoe workers have an infinite variety of tricks. So have the bakers. To the timber workers it cannot be difficult to use the ax so that the tree or log is split in all its length. To the painters, also, it must be easy to dilute or condense their colors as best they see fit."

Sabotage, Its History, Philosophy and Function, by Walker C. Smith:

"Sabotage is a direct application of the idea that property has no rights that its creators are bound to respect. . . .

"The question is not, Is sabotage immoral? but, Does sabotage get the goods? . . .

"A bar of soap in the boiler would keep the soldiers at home, or else force them to march to the strike. If this were not possible, there are water tanks where the tender must be filled, and the saboteur can "let the gold dust twins do the work." . . .

"Sabotage is discredited by those who believe in property rights. It is the weapon of those who no longer reverence the thing that fetters them. Its advocacy and use helps to destroy the "property illusion." The parasites, who have property, oppose sabotage, while the producers, who have poverty, are commencing to wield that potent weapon."

Excerpts from *Industrial Workers of the World*:

"The I. W. W. opposes the institution of the state."

"What is this sabotage that so worries politicians, preachers, profit grabbers, and parasites generally? It is a realization on the part of the working class that property has no rights that its creator is bound to respect. It means that the workers know that might makes right, and that they are possessed of a tremendous might in the productive process. It means that they are conscious of the fact that any action which weakens the employer and strengthens the worker is justified. . . . A slashed warp, a loosened bolt, an uncaught thread, a shifting of dyes, will make Billy Wood see the "justice" of the men's demands quicker than all the votes cast since Billy Bryan commenced to run for office.

"Sabotage is an individual act performed for a class purpose. It may be denounced as "anarchy," but that scares no workers in these rebellious days. . . .

"These migratory workers have lost all patriotism—and rightly so. Love of country? They have no country. Love of flag? None floats for them."

One of the songs attached as an exhibit:

CHRISTIANS AT WAR

By John F. Kendrick

(Tune: Onward, Christian Soldiers)

"Onward, Christian soldiers! Duty's way is plain;
Slay your Christian neighbors, or by them be slain;
Pulpitiers are spouting effervescent swill;
God above is calling you to rob and rape and kill.
All your acts are sanctified by the Lamb on high;
If you love the Holy Ghost, go murder, pray, and die.

"Onward, Christian soldiers! Rip and tear and smite!
Let the gentle Jesus bless your dynamite.
Splinter skulls with shrapnel, fertilize the sod;
Folks who do not speak your tongue deserve the curse of God.
Smash the doors of every home, pretty maidens seize;
Use your might and sacred right to treat them as you please.

"Onward, Christian soldiers! Eat and drink your fill;
Rob with bloody fingers, Christ O. K.'s the bill.

Steal the farmers' savings, take their grain and meat;
Even though the children starve, the Saviour's bums must eat.
Burn the peasants' cottages, orphans leave bereft;
In Jehovah's holy name, wreak ruin right and left.

"Onward, Christian soldiers! Drench the land with gore;
Mercy is a weakness all the gods abhor.
Bayonet the babies, jab the mothers, too;
Hoist the cross of Calvary to hallow all you do.
File your bullets' noses flat, poison every well;
God decrees your enemies must all go plumb to hell.

"Onward, Christian soldiers! Blighting all you meet,
Trampling human freedom under pious feet;
Praise the Lord whose dollar sign dupes his favored race;
Make the foreign trash respect your bullion brand of grace.
Trust in mock salvation, serve as pirates' tools;
History will say of you: 'that pack of G——d——fools.' "

Bolshevism and Christianity

(From *The Literary Digest*)

BOLSHEVISM and the Christian religion can not both survive,' affirms the report of the Senate Judiciary Committee on Bolshevism. An examination of this report, says the *Minneapolis Tribune*, will convince the American Christian that 'Russian Bolshevism triumphant in this country would be followed by the confiscation of 203,432 church edifices; by the suppression of all denominational Sunday-schools, seminaries, and colleges; and by atheist dictatorship domination over 41,926,854 church members.' What the Bolshevik government has done to show its hostility to the Christian religion is thus summarized from the Senate report by the *Minneapolis paper*:

"It has confiscated all church property, real and personal.

"It has established the right of anti-religious propaganda as a constitutionally recognized institution.

"It has suppressed Sunday-schools and has expressly forbidden the teaching of all religious doctrines in public, either in schools or in educational institutions of any kind.

"It prohibits religion from being taught or studied except in private.

"It has abolished all recognition of a supreme being in governmental and judicial oaths.

"It has disfranchised expressly all clergy

and servants and employees of church bodies and has deprived them of all right to hold public positions.

"Under the old imperialistic regime—sinner that it was—it became the practice by both custom and decree that every newspaper and every periodical published on Easter Sunday throughout the Russian Empire carried the commemorative head-line, 'Christ is Risen.' On Easter Sunday of 1918 the Bolshevik publications substituted the legend:

"One hundred years ago to-day Karl Marx was born." "

WAS THIS ANSWER TO PRAYER?

Superintendent Edward C. Clark of the City Mission, Buffalo, N. Y., was recently needing \$250 for his work, and he and his co-workers prayed for this sum. Opening letters very shortly after that time, he came across a poorly addressed envelope. When he opened it he found a package of greenbacks, and on counting it found that it amounted to \$279. Mr. Clark says he has no idea who sent it. The envelope used by the sender was the regular Buffalo Savings Bank envelope, Main & Genesee Sts., and contained the words, "For the help of the needy with God's blessing." Mr. Clark thinks this amount was drawn from a savings account at the bank, for the bills were all new and clean.

Young People's Society Topics

October 5

Our Relation to Others Toward World-Wide Brotherhood

Luke 10:25-37

Neighborhood and brotherhood are not synonymous terms. At a meeting of ministers, a Presbyterian pastor in referring to a Unitarian minister said, "I call him not brother but neighbor and seek always to act towards him as such."

Brotherhood implies one common life derived from one common source. The Christian brotherhood is composed of all the members of "the household of faith," all who through faith have been born again, born into the family of God. (See. Gal. 3:26 and John 1:12, 13). The Lord Jesus Christ is their life (Col. 3:4). The old things have passed away and all things have become new (2 Cor. 5:17). Old distinctions cease to be. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus (Gal. 3:28). This oneness in Christ constitutes the only brotherhood that is worth while. It alone is a spiritual and eternal reality. The members of it possess eternal life, and this involves not only duration or endlessness but quality or blessedness. It is Christ life, communicated by the Holy Spirit to the soul of the believer, for a believer in Christ is a believer *into* Christ, he is incorporated into the spiritual body of Christ and derives life from Christ as his Head.

The question of the lawyer in our Scripture lesson shows how easy it is for even trained and cultured minds to become confused and deceived in spiritual matters. "What must I do to inherit eternal life?" was the question asked. But "doing" and "inheriting" have nothing in common. Inheritance is a family matter. If one can find a family having eternal life as its heritage, and get into that family, then one may share the family inheritance. The one family possessing this heritage is the family of faith. (See John 3:14-16; 4:14.)

Partakers of Christ life become Christ-like. The spirit of neighborliness dominates His own. Even as He got close to the needs of others and met those needs at the cost of sacrifice, so with those who are truly His. Like Him, the Good Samaritan, indeed, they give of their time, their energy, their money, their life, that they may minister to the need of those who have been waylaid by thieves and have lost everything save life itself.

To play the part of the Good Samaritan is to be a witness for Him everywhere. "A witness" and "a martyr" are closely related terms. Both imply giving even unto death.

October 12

Training in Citizenship

I Peter 2:11-20

The Apostle Peter, in writing the words of our Scripture lesson, addresses himself to Christian believers, citizens of the Roman Empire. They were spoken against as evil doers (v. 12). The Christian church and the Christian worship were regarded by the Roman magistrates as inimical to the interests of the State and the Emperor, even as it is regarded today in some parts of the Japanese Empire, Korea being specially pertinent as an illustration at this time.

The question of the believer's conduct under such circumstances called for special apostolic counsel. In this counsel "submission," "subjection" and "endurance" are the leading ideas. How strange this sounds to twentieth century ears! Present day lectures or sermons on citizenship seldom give emphasis or even mention to these things. Why then does an apostle urge them upon his hearers? For three reasons: First, such conduct would best "glorify God in the day of visitation" (v. 12), that is, the Christian would by these virtues so commend the saving grace of God to others, that when these others were graciously visited by God in the offer of His gospel, they would yield to that gospel and be saved. Thus would God be glorified and the work of salvation be furthered.

Secondly, by such patient conduct and endurance the foolish criticism of evil men would be effectively silenced. The witness of a good life cannot be gainsaid (v. 15). In the third place, they would be true followers of Christ, for he left us an example of patient endurance (vv. 21-23). Our Lord is the example for His people as well as the Saviour of His people. Many things in His life on earth are imitable, many others are not. In the matters of submission and endurance He is the great outstanding example. He "endured the contradiction of sinners against himself." "For the joy that was set before him, he endured the cross and despised the shame" (Heb. 12:1, 2). When He was reviled and accused He did not answer back, when He suffered He did not threaten his tormentors with evil consequences (1 Pet. 2:23).

He committed His cause and Himself to God. And God vindicated Him before the whole universe when He raised Him from the dead. That vindication will take an even more glorious form when the only begotten Son is brought again into the world and all things are made subject to Him.

October 19

"Our Pledge and How to Keep It"**Exodus 19:1-8**

Let it be frankly admitted at the outset that "rule" or "pledge" life is not the New Testament ideal. Broken pledges bulk large in the tragedy of human life. The New Testament ideal is the Spirit-filled life. Nothing less and nothing other fulfills the purpose of God in the present stage of redemption. Until this is learned in an experimental way "the pledge" may be useful as a crutch to help us along.

Both in aim and scope the pledge is admirable. It is a confession of faith in the Lord Jesus Christ, a statement of purpose to do His will, a recognition of the necessity of daily Bible reading and prayer, and a promise of consistency in Christian living. As a pledge, nothing essential is lacking. Moreover many young people have been definitely helped by the remembrance of it, when tempted and tried. Nevertheless, if we would go on to maturity, it must be by the adoption of a different principle.

On what principle is the Christian life begun? A pledge? Never. Its commencement is on the principle of faith. So must its continuance and consummation be. "As ye received Christ Jesus the Lord (and that was by faith) so walk ye in him" (Col. 2:6). Have you learned to "walk by faith" as an operating principle, appointed by God and therefore sufficient? Do not pass this over lightly. The adoption of this principle has revolutionized many Christian lives. The whole matter is set before us in two phrases found in Galatians 3:23, 25. "Before faith came" there was law, rule, pledge, as a working principle. Under it there was failure and judgment. But "after that faith is come," not only as a method of forgiveness but as a working principle of life, then we are no longer under the law, the schoolmaster, the child trainer.

God has made a new provision, He has brought in a new creation (2 Cor. 5:17, Gal. 6:15). Christian believers must get adjusted to this and learn to live by virtue of it. By so doing they enter into their inheritance, possess their possessions in Christ, and live victoriously.

Israel at Sinai, as in our Scripture lesson, is a warning to us. They were delivered from King Pharaoh but not from King Self. The truth of Romans 7:18 was unknown to them. So with perfect self confidence they said, "All that the Lord hath spoken we will do." This was affirmed three times, and doubtless, with the utmost sincerity. Their history was one long denial of the promise they had made. Truly "The law made nothing perfect" therefore there is introduced a better hope (Heb. 7:19) and a new principle, which is that of faith. Instead of a law around us we have the Law-giver within us operating in gracious power through the indwelling Holy Spirit. Surrender to Him and trust in Him leads to "the obedience of faith."

It is all summed up in the declaration of Gal-

tians 2:20: "The life that I now live in the flesh I live by faith in the Son of God."

October 26

Christianity and the Health of China**Luke 4:16-31**

"Preaching," "teaching," "healing"—these words describe in large measure the earth ministry of our Lord. They also fulfill the prophecy of Isaiah found in verse 18 of our Scripture lesson. Thus was the Master accredited as the promised Messiah. The works that I do, bear witness of me that the Father hath sent me (John 5:36).

Notwithstanding the proof of His Messiahship he was rejected by those whom he came to bless (John 1:11 and 15:24). Then he steadfastly set his face to go to Jerusalem (Luke 9:51) that he might fulfill the greater mission expressed in the words, "The Son of Man came to give his life a ransom for many" (Matt. 20:28). Having accomplished our redemption, he charged his followers to bear witness of Him even to "the uttermost parts."

The message is a spiritual one, but access for the message can be gained through the body, hence medical missions and the matter of health. The work of the true Christian missionary is an inward work, it is to open a spring of divine life in the souls of men, to bring them, through the message of the gospel, into the life and light and liberty of the sons of God. To turn from this is cruel. Broken health and bodily pain are a serious misfortune, but a sinful soul, unforgiven and uncleansed by the blood of Christ, is fatal.

A clean soul wants a clean body, a clean body does not always want a clean soul. In proportion as men and women in China and elsewhere are made new creatures in Christ, will bodily health be promoted and the death rate decreased.

In *The Christian Herald*, issue of August 16, there is an article under the title of "Helping the World to Health." It will be found valuable for this present topic. It records an interview with Mr. Henry P. Davison, formerly director of the American Red Cross and now chairman of the Board of Governors of the League of Red Cross Societies of the World. One paragraph is very striking and also bears on our topic. It expresses the aim of the Red Cross activities of the future in these words: "The world now needs more than remedial agencies. It needs highly concentrated and strongly supported preventive activities that can control, minimize or eradicate, as nearly as is humanly possible those ills of humanity we have been helping to relieve. In brief we intend to make the Red Cross the emblem of health." This is a cause for rejoicing, especially as one remembers that apart from the cross to which He bore our sins in His own body, such an organization as the Red Cross Society would never have come into being.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 12

Fishers of Men

Mark 1: 14-20

Golden Text:—"Jesus said unto them, come ye after me, and I will make you to become fishers of men." Mark 1:17.

I. Jesus Preaching in Galilee (vv. 14, 15).

The reason why He changed from Judea to Galilee was the growing opposition to Him. The fate of John the Baptist He accepted as foreshadowing His own death. The rejection of the forerunner meant the rejection of Him whose advent he heralded. Prudence moved Him to a more remote region where He would attract less attention and be free from opposition. Besides this it gave less favored people an opportunity to hear the gospel, according to the prophetic word (Isa. 9: 1, 2). It foreshadowed the gospel of the grace of God.

1. What He Preached (v. 14). The gospel of the Kingdom of God which meant the good news of the near approach of the Kingdom of God, when the rule of God as predicted by the prophets would be realized. It should be carefully noted that the gospel of the Kingdom differs from the gospel of the grace of God.

2. How He Preached (v. 15). (1) "The time is fulfilled and the kingdom of God is at hand." This meant that the time had now come for the appearance of the Messiah and the establishment of His Kingdom. (2) "Repent." This meant that the people should turn around, change their minds and attitude toward Christ the King and accept Him as their King. This is a message which needs to be sounded out today. People should be called upon to repent of their sins. (3) "Believe the gospel." Then, as now, men need to believe the gospel of Christ.

II. Jesus Calling Disciples to Become Fishers of Men (vv. 16-20).

1. Who Were Called (vv. 16, 19). Simon and Andrew, John and James, two pairs of brothers. It is usually best to render the Lord's service in fellowship—in pairs. This is not only necessary for effective testimony, but for needed fellowship on the part of workers and protection of the witnesses. These all had previously been called to Christ for salvation; they had become His disciples (John 1: 36-42). They are now called to service. This is always His way. We

are first called to be disciples, then called to have fellowship with Him in service.

2. From What They Were Called (vv. 16-20). They were called from positions of definite service. God always chooses His servants from the ranks of the employed. The lazy man is not likely to have a call.

3. To What They Were Called (v. 17). To be "fishers of men." They, no doubt, had been successful fishers. The qualities which made them good fishermen, namely, patience, bravery to face the storm and night, and perseverance which led them to toil all night, though no fish were caught, would make them good fishers of men. It requires patience, bravery, and perseverance to win souls for Christ.

4. Their Call to Obedience (vv. 18, 20). To obey meant sacrifice, painful separation, to give up all business interests and leave their father behind. Regardless of the cost they yielded prompt obedience. They gave up business and home, not even inquiring as to where their salaries were to come from. They put their trust in Him who called them, believing that He was able to supply all their needs.

5. Their Reward (v. 17). These four men have wielded wondrous influence in the world. Their names have become immortalized. Had they remained at their business they would only have been humble fishermen. When Christ calls let us promptly obey, for eventually it will pay. It will yield one hundredfold in this life, and eternal life in the world to come.

October 19
Jesus in Peter's Home
Mark 1: 29-39

Golden Text:—"Jesus said unto him, this day is salvation come to this house." Luke 19:9.

I. Healing of Simon's Wife's Mother (vv. 29-31).

1. A Loved One Ill (v. 30). From the synagogue Jesus with James, and John went to the home of Peter and Andrew where He found Peter's mother-in-law prostrate with a burning fever. Among the closest followers there are suffering ones and anxious and burdened hearts, but to all such He comes with loving sympathy and power to help. His power is the same in the quietude of the home as in the public meeting place.

2. They tell Him of Her (v. 31). This was the proper thing to do. We should bring to our

Saviour's attention those of our families who have need of both bodily and spiritual healing.

3. He Healed Her (v. 31). "He came and took her by the hand and lifted her up." This act showed the nearness, sympathetic tenderness and power of Jesus. At His touch the fever departed and strength was imparted to her body, so that she was at once able to minister unto them.

4. She Ministered to Them (v. 31). This act shows (1) that the cure was instantaneous and complete. When Jesus heals there is no half-way business. It is the same with spiritual healing. (2) Gratitude on the part of the one healed. Those who have experienced the healing power of Jesus will express their gratitude in loving service to the Lord and His disciples.

II. Christ's Ministry at Sunset (vv. 32-34).

It became noised about that a notable miracle had been wrought in Peter's home, therefore as soon as the Sabbath drew to a close many demon-possessed and diseased were brought to Him to be healed. If we would have the crowds gather today we must be able to show that Jesus is at work among us. Our testimony should be backed by the healed body or soul.

1. He Healed Divers Diseases (v. 34). Jesus can heal any disease. Many of the cures spoken of today are temperamental, but the cures wrought by Jesus were of all sorts. No malady ever baffled Him.

2. Cast out Many Devils (v. 34). The devils obeyed Him. There is no record of a demon ever disputing the authority of Jesus. At His command they rendered instant obedience.

3. Suffered not the Devils to Speak (v. 34). He bids the saved soul witness of His saving power, but will not allow the devils to speak in challenge of His authority, or in witness of the truth of His deity.

III. Jesus Retires to Pray (vv. 35-37).

The arduous service of the day made it desirable to be alone with the Father in prayer. Shut out from man—alone with God. How necessary the hush of the eternal, the calm of God! There is great need of private prayer.

IV. Preaching Throughout Galilee (vv. 38, 39).

He continued steadfastly to preach, for this was His supreme business. His miraculous works were but aids to His testimony. Preaching the gospel is the chief concern of all who would follow Jesus.

October 26

A Lesson in Trust

Matthew 14: 22-33

Golden Text:—"I believe; help thou mine unbelief." Mark 9: 34.

The storm-tossed disciples on the sea at night is an example of the struggling followers of the

Lord in the darkness of the present age as they are tossed by the tempests of the evil one.

I. The Disciples on the Storm-tossed Sea (vv. 22-24).

1. They Were Sent Across the Sea by Christ (v. 22). Doubtless His reason for this was to keep them from entanglement in the movements of the people to make Him king, for in John 6: 14, 15, it is shown that the people were so excited by the feeding of the five thousand that they were about to make Him king by force. Though they were somewhat unwilling to go it was a mercy for Him to constrain them.

2. Christ Dismissed the Multitude (v. 22). This may be taken as typical of His rejection of the nation whose rulers had already rejected Him.

3. Christ Praying Alone in the Mountain (v. 23). Temptation to earthly honor and power had come to Him, therefore He went to the Father in prayer for relief and strength. The need of prayer is greatest at such times. While His prayer was in part for Himself, yet it was for His disciples. According to Mark 6:48 He saw from the mountain top the disciples toiling on the storm-tossed sea. We are never out of His sight as we struggle against the storms of life, and He ever lives to make intercession for us.

II. Jesus Walking on the Sea (vv. 25-27).

1. It Was in the Fourth Watch of the Night (v. 25). He did not come to them immediately, but waited till almost dawn. It was, however, the darkest part of the night, and physical danger was great, but their perplexity of mind was greater. They knew that the Lord had sent them, but why should they be in such straits if He sent them? A stormy sea is no evidence that we are not in the Lord's appointed way. The disciples' concern should be to obey the commands of the Lord, being assured that while doing His will He will protect them.

2. The Disciples Alarmed at His Coming (v. 26). It was the coming of their best friend to deliver them from danger. He comes to us today in such ways that sometimes we are affrighted.

3. Jesus' Words of Comfort and Good Cheer (v. 27). In the midst of their distress they heard the Master's words, "Be of good cheer; it is I, be not afraid." This changed their fear into joy.

III. Peter's Venture and Failure (vv. 28-33).

As soon as Peter recognized the voice of Jesus He cried, "Bid me come to thee on the water." Jesus said, "Come." Peter obeyed, and for a time he walked upon the waves without sinking. His simple faith linked him with divine power and he was upheld, but as soon as he took his eyes off his Lord and considered the raging sea he began to sink. If we will but keep our eyes on the Lord instead of the waves we can outride the storms of life. When Peter began

to sink he did the sensible thing, he cried to the Lord for help. Jesus reached forth His hand and saved him. He has never lost one who honestly cried for help. When Jesus entered the ship the wind ceased. The people worshipped Him as the Son of God. No ship can go down with Jesus on board.

November 2
Temperance Lesson (World's Temperance Sunday)

Jeremiah 35:1-8, 12-14, 18, 19

Golden Text:—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

I. The Rechabites Tested (vv. 1-5).

In the days of Jehoiakim the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Israel by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the Israelites for their lack of obedience. Jonadab, the father of the Rechabites, was only a man, but the one whose commands Israel were disregarding was the Almighty God, their Creator and Saviour. It is God's plan that every man be tested. Being a free agent he only can have character through testing. It was for this reason that God placed Adam and Eve in Eden, and permitted the devil to test them. While we should be concerned with the removal of temptations from men, we should be more concerned with teaching them their responsibility and showing them how to overcome.

II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country in the midst of a foreign people they refused to drink wine, declaring that they had been true to the instruction of Jonadab all their lives. Obedience to his instruction had been practiced by all men, women, and children. It is a fine

thing when children keep in memory their fathers and render obedience to their commands.

III. The Loyalty of the Rechabites in Contrast with the Disloyalty of the Israelites (vv. 12-16).

1. The Appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He reminded them that the Rechabites were obedient, though their father was dead long ago. He also reminded them that he had spoken to them in person, rising up early to do so.

2. The Ministry of the Prophets (vv. 15, 16). When the people failed to render obedience to God he sent to them the prophets who plead with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead long since and could not know of their disloyalty or correct them from it. God is all-wise and lives forever, and will punish for disobedience. (3) The Rechabites were never put in mind of their obligations, but God sent his prophets who rose up early to remind them. (4) Jonadab left the charge, but no estate to bear the charge; but God gave the people a goodly land and blessed them in it. (5) God never tied up His people to any hard task like Jonadab did, yet God's people disobeyed Him and the Rechabites obeyed their father.

IV. Judgment upon the Jews for Disobedience (v. 17).

God declared that He would bring judgment upon them according to what He had said. Judgment is determined upon those who disobey and rebel against God.

V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab, they should have continued representation before God. God has such regard for filial obedience that He lets no act go unrewarded.

Sunday School News, Methods, Appliances and Questions

By Hugh Cork

OUR SUNDAY-SCHOOL DEVELOPMENTS

The writer has been asked to take a place on the Institute Faculty as teacher of child study, pedagogy, and Sunday-school organization and management in the day and evening classes for the fall and winter terms. The Institute has secured, to begin work May 1, 1920, one of the strongest pedagogues and psychologists in the country, who will greatly strengthen our Sunday-school course.

As Sunday-school training for the student

body the Practical Work Director has heretofore had to assign students to work in Sunday-schools where the management knew nothing as to what had been taught the student in the class room. Hence theory and practice often did not dovetail together. It is now planned since the Moody Church Sunday-school has moved to their tabernacle over a mile away to organize "The Bible Institute Sunday-school" the first Sunday in October. It will meet at 2:30 p. m. in the Institute Auditorium, and will aim to be the

model school where the students will work, where practice will be in line with school room theory.

A more ideal place for such a Sunday-school, in fact for a Bible Institute, D. L. Moody could not have located. It is bounded by the lake on the east, the "Loop" on the south, the north branch of the Chicago River on the west and Division Street on the north. The Moody Institute is right in the center of this area. Along the Lake Shore Drive are multimillionaires while along the Chicago River live the poorest of the poor. Some of Chicago's most Godly people reside here while some of the territory is the most dangerous redlight district. There are 235 residence blocks, making a fine field for house visitation. There is not an afternoon Sunday-school in the area and only two schools south of Chicago Avenue which is more than half of the territory. Watch for report of the opening in our next issue.

FUNDAMENTAL PRINCIPLES OF CHURCH EFFICIENCY

Rev. Otis G. Dale, D. D.

II. A Balanced Program of Church Activity:

Last month we spoke of the physical basis for a healthy church life. This subject really demands much emphasis and study. It stands in the same relation to church efficiency as physical health does to a man's capacity for efficient work. The neglect of it, in one phase or another, is the cause of many "functional disorders," and not a few organic diseases, some of them chronic, in the life of the churches. Read again last month's instalment and institute a physical diagnosis of your church.

But the diagnosis should go further. Dr. Richard C. Cabot has made all laymen, as well as the medical profession, his debtors by his keen and simple analysis of human life, in his volume, *What Men Live By*. According to his view men and women can be healthy and efficient only when four general kinds of activity make up their lives in proper relation and proportion. These are Work, Play, Love and Worship. This estimate of the essential activities of a normal life is regarded so fundamental that many medical men are making it the basis of their diagnosis in searching for the cause of many subtle and distressing human disorders.

In like manner it is possible so to analyze the life and to classify the activity of a church as to exhibit a properly balanced program, and from this to estimate its real efficiency, and diagnose its failures.

What does the church live by? Ask a company of ministers or members, what is the chief function of the church. Some will say missions, some evangelism, some social service, others religious education. The most conspicuous failure of the churches of our day is lack of definiteness of aim or purpose. Activity a plenty,

but what, and what for? The recent "movements" give promise of greatly increasing activity, but thus far have done little to centralize aim, unless it be on money raising for a time. They seem rather to be scattering it wider.

The church lives by Worship, Instruction, Evangelism and Service,—in other words, both the Scriptural doctrine of the church and its traditional and persisting life, indicate that these are its main functions. All that is essential and legitimate in church activity may be classed under these heads. Now, what is chiefly important for the healthy life and development of a church is, that each one of these functions be held in proper regard, and that together they be maintained in right relation and proportion to one to the others.

Worship is the chief function of the church. It is before all else and from it flows all else. Adoration, praise, thanksgiving, arising in the hearts of redeemed men and women from an earnest and devout contemplation of the goodness and mercies of God, and of all His holy attributes,—that is worship. It is the priestly function of the church, expressing a fundamental instinct and fulfilling the office of the "priesthood of believers." How about the worship of your church, has it degenerated into the "opening exercises," or developed into a rollicking exhibition of vocal gymnastics, or settled down into a drowsy dreariness of indifferent formality? Unless the worship is so ordered and conducted that it be the sincere and joyous expression of high devotion, and the inspiration of holy living and willing service, the church will suffocate for the lack of the vital breath of its being. The members may not understand what the trouble is, but suffering from "oxygen starvation" they will experience a slow death, or go gasping after the poisonous gas of new religions.

Instruction, or religious education, as a function of the church, is not an end in itself, but has two main purposes,—to make worship intelligent, and to train for efficient service. When the emphasis is kept on "religious," and when "education" means teaching true to fundamental Christian doctrine, it leads to the knowledge of God in Jesus Christ, builds up in Him, and trains for spiritual service. It may well be correlated in a local church under four general heads; the pulpit, the church school, religious literature, and the music department. Every man, woman, and child of the church's constituency should be enlisted in one or more phases of this activity.

Beyond question, *Evangelism* is the chief aim of the church. "The Son of man came to seek and to save that which was lost." "As my Father hath sent me even so send I you,—go . . ." Evangelism as the chief aim of the church is distinguished from the chief function as the aim and function of a flouring mill are distinguishable. The function of a flouring

mill is to mediate between nature and man's need. The aim of the mill is to put fine flour on the market. The accomplishment of the aim fulfills the function. Evangelism produces worshipers. It is not something apart from other functions but should be the controlling purpose in all. It was never intended to become a side issue, nor a spasmodic effort, but a year-around, age-long program. In its three main phases, personal, public, and missionary, it should engage the energies of all the church all the time, not exclusively, but as the central purpose of all that is done. It is the church's promise of perpetuity. It is the pivot on which a balanced church program turns.

Service, as a function of the church, needs today to be more clearly defined. In current religious thought it is often confused with worship. It is common to hear it said, "All service is worship." But Jesus, though he "went about doing good," never by word or example, sanctioned that view. God works and deeds of charity are the fruitage of spiritual worship, or are wrongfully performed as a substitute for it. Again, there is a tendency to confound service rendered to God and the service of men. In a sense the service of men is the service of God. But the service of men is by no means the whole, nor the chief part, of the service of God. The fundamental thing in all service is to do the will of the Master—what, where and when he directs. Jesus Christ as Head of the Church, and our Master, is very specific in directing His disciples what they should do. There is a service therefore that is the supreme business of the church *before* so-called social service. It is the service rendered *Jesus Christ in and through the church itself, in making it aggressive and efficient in "preaching the gospel to every creature, making disciples out of all the nations, teaching them to observe, etc."* and ultimately, of course, this is the highest service to men.

The trouble with placing the emphasis on social service is that it wrongly gauges the need of men and the will and plan of God. Social service has its place, not as an enterprise of the organized church, but as the expression of the redeemed life of individual Christians, exhibiting the spirit, and practicing the ethics of Jesus Christ, in all political, social, industrial and business relationships, and all this chiefly as a testimony of His saving and keeping power. Personal service so conceived has an ultimate evangelistic aim, and so exercised does, more than anything else, lead to the solution of social problems.

Here, then, is a balanced program of church activity,—worship, instruction, evangelism and service.

GETTING RESULTS AFTER RALLY DAY

It is not so hard with good music, a fine program and proper advertising to get a crowd out

for Rally Day, but to get the crowd back the Sunday following—"Ah! there's the rub."

One school appreciating all this while they planned and organized the Rally Day program, the officers and teachers prayed themselves at the same time into the proper Rally Day spirit. While few pupils could explain why, all knew there was a drawing power in the class and school which they could not resist. Therefore, follow Rally Day with a twenty minute prayer service beginning thirty minutes before the school opens. Like the Greeks our scholars "would see Jesus," and these twenty minutes with Him will make our faces shine with his likeness.

Then again get some one to help, if you must, but take your class roll home and either by personal call, telephone, letter or post card, let each absentee know within twenty-four hours you missed him at Sunday-school. I know one school of over five hundred enrolment the average attendance of which was raised in four months from thirty-five per cent to seventy-one per cent, by this method. Pupils will seldom be absent if teachers get a real passion for their attendance.

Even though absentees are kept closely in touch through the mails or over the telephone, try and make a personal visit to every home represented in your class within a month after Rally Day, and thus secure the co-operation of the home in your work.

THE WORLD'S SUNDAY-SCHOOL CONVENTION, TOKYO, JAPAN, OCTOBER, 1920

The World's Eighth Sunday-school Convention is to be held more than one year hence, yet word comes that the number of inquiries has already equaled the number of berths of the carrying capacity of five Pacific steamship lines. This trip will afford a magnificent opportunity to study missionary work in the far east as well as to attend the real World's Peace Conference. The first transportation bulletin outlines ten separate tours occupying from forty-nine to one hundred and two days absence from America. The cost of these trips ranges from four hundred and eighty dollars to twelve hundred and fifty dollars. Since only delegates to the convention will be booked on these tours, and since all delegates must be approved by the World's Committee we urge all of our readers who are thinking of taking this trip to get in touch with the World's Sunday-school committee, 216 Metropolitan Tower, New York, at the earliest possible moment. All available space will soon be sold.

SUNDAY-SCHOOL SURPLUS MATERIAL

Conservation has found a fruitful field for cultivation. Left-over material especially picture cards and illustrated papers and gifts for children may now be all used in some foreign mis-

THE CHRISTIAN WORKERS MAGAZINE

sion field of your own denomination which can be reached through the World's Sunday-school Association.

Christmas may be distant on the calendar, but now is the time to dress dolls, prepare boxes and select pictures that can be sent to the missionary early in the fall. The missionaries want these things for distribution at the Christmas season. It will cost but 32 cents to send four pounds of Bible lesson picture cards and these are always in demand abroad. Millions of pictures would not be too many to forward in the coming weeks. A pamphlet has been prepared by the Surplus Material Department of the World's Sunday-school Association which gives all information concerning things needed and how they can be sent. Write to the above named Department at 216 Metropolitan Tower, New York. Name your denomination in full and you will receive an introduction to a missionary in your own church to whom the packages should be sent. More than 30,000 in the home land have co-operated in this manner.

AN APPRECIATION OF SUNDAY-SCHOOLS

The late H. J. Heinz, of pickle fame, gave during his lifetime large amounts of time and money to Sunday-school work and when he passed away a few weeks ago they found his will provided for Sunday-school bequests as follows: \$100,000 for the World's Sunday-school Association; \$75,000 for the International Sunday-school Association; \$75,000 for the Pennsylvania (his own state) State Sunday-school Association, and \$50,000 for the Allegheny County Sunday-school Association. Mr. Heinz often said to the writer that the best investments he had ever made, declaring the largest dividends, were those of time and money he had invested in Sunday-school work.

BOOKS FOR SUNDAY-SCHOOL TEACHERS

Some helpful and safe books for collateral reading by the Sunday-school teacher of the International (Uniform) Lessons for the new course beginning October 5—"Studies in the Lives of Peter and John." The following named, and other volumes, may be obtained of any bookseller, including The Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

John's Gospel, by Robert E. Speer. Cloth, 75c net.

The Gospel of John, by Charles R. Erdman. Cloth, 60c net.

The Life and Light of Men (Expositions of John, Chaps. 1-12), by F. B. Meyer. Cloth, \$1.00 net.

Expository Thoughts on the Gospels, by J. C. Ryle. Matthew and Mark, one volume each. Luke, two volumes, and John, three volumes. Cloth, the set, \$7.00 net; each vol., \$1.25 net.

A TIMELY WARNING

"In the movement for community and inter-denominational co-operation which is now well under way, there is need to keep clearly in the minds of our educational leaders the necessity for preserving the church as an institution. The present tendency to deprecate the church and to exalt a pure religion which finds no expression in creed, ritual, or institution must be overcome or religion itself will suffer. An attempt to substitute community houses, social settlements, etc., for the church will certainly fail.

"Any one who has had any experience in the operation of a community program of religious education knows that no community program of this kind can be successful which does not vitalize and build up the local churches of the community. The test of the success of a community program of religious education is found in the growth of the churches of the community, and not in providing a substitute in the form of an open forum, a community fellowship house, or some other similar organization. The writer of this article has always stood consistently, and against the pressure of many of the leaders of organizations which compete with the church, for the principle that the local church is the agency for Christianizing our American communities, and he has always opposed any substitute for the church. In these days of federation he wishes again to record his conviction that no other agency will spiritualize society except the church."—Professor Walter S. Athearn, in *Zion's Herald*.

A LITTLE BIT OF LOVE

In the base hospital of an army camp a fine boy of eighteen who had accepted Christ at a meeting a few days before, lay dying. The "Y" secretary whom he asked to see because he had led the boy to Christ, was at his bedside. Both had tenderly prayed and peace seemed to fill the boy's heart and he was not afraid to die. Nevertheless, the secretary noticed a longing look in his face and asked what else he could do for him. "Well," said the boy, "every time I was sick before, mother was there and she always kissed me. I wonder whether you would kiss me?" The secretary stooped over and planted a kiss on his cheek and such a sweet smile of contentment came over the boy's face. The secretary turned to speak to the soldier on the next cot, but when he looked back in a few moments the boy was gone, but death had fastened the smile which the mother's kiss by proxy had produced, and when the body was shipped home a note to the mother told the cause of the smile and brought comfort to the mother's heart as the kiss had to the boy's. Teacher, your class may be "dying for a little bit of love." As the secretary was the proxy of the boy's mother you may represent the scholar's Christ. In spirit, word and deed be a good representative.

SENSIGRAMS FROM "COMMON SENSE"

Edwin W. Thornton

A teacher can not teach without studying his pupils any more than a farmer can farm without studying his fields.

If knowledge is power, every intellect is a power house, which should be under proper control.

It is not difficult to study the mind if you do not mind study.

If the feelings are not trained skyward they will run along the ground.

When the feelings run riot, the intellect and the will are apt to join the mob.

The intellect loads the gun, the feelings direct the aim, and the will pulls the trigger.

Speak kind words and you will hear kind echoes.

There is no more sense in breaking the will of a child than there is in sandbagging the engineer of a train.

A cultivated will is only another name for a strong character.

THE GOSPEL ACCORDING TO YOU

You are writing a gospel,
A chapter each day,
By the deeds that you do
And the words that you say,
Children read that gospel
Whether faithless or true.
Say! What is the gospel
According to you?

TWO HELPFUL BOOKS FOR TEACHERS

What Every Christian Needs to Know. By Howard W. Pope. Paper, 40 cents; cloth, 85 cents. The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.

Here are thirty fundamental studies in personal work starting with "He Needs to Know That He Is Saved" and ending with "Revivals and How to Conduct Them." A teacher who will carefully get these suggestions in heart and life will never again be accused of "teaching the road to Jerusalem and forgetting the road to heaven."

What is the Gospel? By Charles G. Trumbull. Paper, 35 cents; cloth, 50 cents. The Sunday School Times Company, 1031 Walnut St., Philadelphia.

Its six chapters are as follows: Why Men are Lost (Sin and Its Consequences); How Men Are Saved (God's Part), How Men Are Saved (Man's Part), What Is Salvation (Past, Present, Future), Salvation's Forward Look (The Blessed

Hope), Salvation From Sin Now (The Victorious Life).

OCTOBER

October has been called the golden month ever since the sun first put the last ripening touches to the fruit and Jack Frost first turned the leaves yellow. If it were possible to get a vote of all the people on the subject of their favorite month, the result probably would disclose a tie, or near it, between October and April. One is the month of the falling leaf and the other is the month of budding, and each has its holding charm.

There are hazy days in October, which add to the month's loveliness. On a fair day the haze takes on color, a finely delicate blue, which enhances the landscape's beauty. Frost is the artist employed by October to paint its glories. The pity is that the canvas cannot be preserved.

The harvest moon comes long before October is ushered in, but the month is the harvest month, none the less. Man does a large part of his harvesting in the later fall. The lower animals do nearly all of theirs within the thirty-one days allotted for the life of the month of gold.

October is a Lady Bountiful. It gives lavishly of its holdings. It is the golden month in a double sense. It is rich in color and in treasure.—Chicago Evening Post.

THE HOME-KEEPER

By Alma B. Wilson

Give your heart and all to Jesus,
Life will e'er be sweet and new,
Every moment grow more precious,
Time unfold new joys for you.

Though your home be e'er so humble,
Or you have a mansion fair,
As you're crossing o'er the threshold
Ask the Master to be there.

Yes, you may be just like Martha,
In your home-tasks may rejoice;
But take some time to be like Mary,
Listening to the Master's voice.

Dedicate your life to Jesus,
He will make His home with thee;
You will feel His grace and blessing,
Pray ye thus:—"Abide with me."

DEATH OF AUTHOR OF "TRUST AND OBEY"

Rev. John H. Sammis, of Los Angeles, Calif., died on June 30, after a decline of two years. He was an instructor in the Bible Institute of Highland Park, Cal., and previous to this had been in the pastorate at Grand Haven, Mich.; Red Wing, Minn.; Sullivan, Ind.; and at other places. He was a minister of deep spirituality and winning personality.

Missionary Department

RELEASE TO THE CAPTIVES

Excerpt from an address of Rev. A. M. Bailey, missionary of the South African General Mission, delivered at The Moody Bible Institute to the Student Volunteer Band. Mr. Bailey is a pioneer missionary, and has been known as the American Livingstone.

I think you will all agree with me that the first and fundamental reason why we should go to Africa or any other evangelistic field with the

their religion, which has encrusted itself over them, which is cursing and blighting and dooming and destroying those light-hearted, intelligent people of Africa. Scores of millions of them are yet closed in that dark, cold prison-house of fear. Their whole system is a system of fear which leads them into the most hellish things. When you hear of witch burnings re-



Many hundred thousands like these, left so long without the gospel, now, humanly speaking, impossible to win.
Who is to blame?

Many hundred thousands like these may be reached, and won for Him in their youth.

Who will help win them?



gospel of Jesus Christ is the obligation we owe to our Lord and Saviour, Jesus Christ. If you go for the humanitarian motive, to do good to the Africans, you are likely to be, in a sense, a failure.

Africa a Prison-House

The work of the missionary in Africa is to liberate the people of that continent from that dark, cold, hideous, hellish prison-house, which is

member that the ordinary African is a kindly, tenderhearted, sympathetic man, but that he is tied and bound by that system that leads into these hellish things.

In 1912 I saw beside the field a pole with a woman's head on it and at the base of the pole a heap of bones. I asked one of my boys to tell what had happened. I knew, but wanted him to explain it. He said that this woman had been

accused of witchcraft. This woman was accused of having caused the death of some one and she had been captured and had been decided upon as the guilty party, and so had been bound and burned. Her hands had been cut off first, then her head, and then her body burned. They enlist the powers of the spirits, by which power they think they have the right to take the life of a person or put some awful disease upon him.

Africans Foredoomed

My people are not foreordained so much as they are foredoomed. How my heart yearns for the boyhood of Africa, with all the possibilities that any boyhood has in all the world, and yet foredoomed by that system under which it is hopeless unless the gospel of Jesus Christ is brought there. They grow up into young manhood, magnificent fellows physically. How my heart has been thrilled as I have walked with them from day to day, and week to week, sometimes 1,200 miles on the stretch, and watched their magnificent muscles and the wonderful beauty of their bodies. I have had those boys in my school and have seen them grow and develop and become Christians. They do not have a chance to be men because they are in that awful prison-house, and we have not gone to get them out!

Beautiful Young Womanhood

Then there is the young womanhood of Africa, the bright, beautiful girls. Their standard of beauty may not be the same as yours, but we who are accustomed to them think they are beautiful. If you call them negroes you are making a mistake. They are not negroes and they are not black. North of the equator they are negroes, and some are extremely black, but my people are brown, varying in shades. Those bright, beautiful girls, with nearly all the possibilities that other girls have, and yet their portion, with all their beauty and intelligence is in that horrible prison-house, doomed from their birth unless the gospel of Jesus Christ gets to them! They are being blighted, doomed, destroyed, without a ray of hope. A girl grows up to be a drudge and a slave, perhaps to an old man that she cannot love, and who has other wives. And then all the time there is that system of animism, that awful fear. They never can do anything without the idea of the spirits of their ancestors, whom they may have forgotten to do something for, following and following and following them. Many of the women are killed by burning. I have liberated two who were doomed by the witch doctor and were waiting execution. An old chief, who was one of the men who was prosecuting, who had doomed one of these women, said, "We roast them," and he was not such a bad sort, but it is their religion. The old witch doctor usually discovers that the pay is not sufficient to make his plans work and they bring him another ox or gun or something. He

gambles away the life of some poor old woman whom he thinks is likely the most helpless victim of his system. They tie the woman to a pole and then two men take the ends of the pole and carry this woman over the fire and plunge her body into the fire and she gives up her life there. They love their people, they are interested in them, and they do good one to another, but this is their religion.

I hope you will see that prison-house in which my people are imprisoned, in which they are blighted and cursed and doomed for time and eternity simply because you and I were so slow in going to them to preach the simple gospel of Jesus Christ.

A Moody Student

One of your own Moody Institute boys is over there preaching the gospel. I wish you had seen him when he came in last February. He had not had the use of his razor for two or three days. He came to fulfil his Lord's last command. He had a hard time with the language, but it brought joy to my heart a few weeks ago when he supplied for another man. One of them said to me, "Our pastor had a sickness in the throat and this man preached, stood up and preached in our language, and he preached as you preach."

Oh, if you could see their tears and hear their pleadings—they come every day pleading for the gospel. We do not need to beg them to listen to the gospel. One tribe sent three of their young men hundreds of miles to get the gospel. They are pleading for the gospel everywhere in Africa.

The people here in the home churches have had no vision of the need of heathendom and the tender yearning of the heart of Christ, who is saying, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd." The vision of this has grown dim and many of the churches have turned aside to a man-made gospel, which is no gospel, and because there has been no vision and no responsibility my people in Africa are dying!

TALK MISSIONS

Twenty years ago or more a great soap manufacturing firm in England decided to cut down its advertising. The firm's name was a household word and the manager believed that, advertising or not advertising, the sales would maintain their high level. The advertising was curtailed and the sales immediately began to drop. At the end of a year the firm was advertising more than ever, engaged in the stiff job of trying to regain lost trade. To sell soap they had to "talk soap."

It is the same in the Kingdom of God. If the church were suddenly to stop talking about missions (alas! how many churches have already stopped, or have never begun), missionary interest would die in a few years except in the hearts of an awakened few. People are not born with

missionary interest. Most people do not even seek it. Such interest must be thrust upon them. The time to begin to talk missions is in the springtime of life.

If the thoughts of the young people of our churches can be turned upon evangelizing the world, we shall train up a generation of missionary-minded men and women who will give not only their substance but also themselves to Christ's cause in other lands.—Selected.

A BLIND KOREAN FINDING THE LIGHT

A blind sorcerer who was convicted of sin on hearing street preaching, renounced his lucrative business, and Sunday after Sunday groped his way fifteen li to attend church.

To learn the Bible he cut up Standard Oil tin cans into 5,000 small squares with a hole through each. These he threaded on a string, making indentations in different corners to indi-

INVASION OF CHINA BY AMERICAN BREWERS

Indignation is expressed by the press of China at the reported decision of American brewers to exploit its country. A special cablegram to *The Chicago Tribune* is to this effect: "We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of western bacchanalianism. Why do not the westerners come to teach us better manners than indulging in opium, cigarettes and intoxicants?"—Alliance Press Agency, London.

A Chinese official made the following testimony to the work of the missionaries:

"Marvelous how in the course of a few years these tribes, Miao and others among whom you work, who formerly knew nothing but how to plant a bit of maize or buckwheat on the hill-

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. *If I refuse to give anything to missions* this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. *If I give less than heretofore*, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. *If I give the same as formerly*, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."
4. *If I advance my offering beyond former years*, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

cate various letters of the Korean alphabet. The final consonants he indicated by 2,000 pieces of wood of varying shapes. His plan was to have a friend read out of John's Gospel while he formed sentence after sentence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types, he committed to memory the first six chapters. Later he heard from church members about Mrs. Samuel Moffat's school for the blind at Peng Yang, and groped his way thither 300 miles on foot. In a month he had learned to read by the New York point system. He thinks that in three years he will have memorized the whole of the New Testament. Now he is at work among the hundreds of blind Korean sorcerers.—*The Herald of Light*.

sides, have been transformed, civilized and uplifted! We Chinese lived side by side with them for hundreds of years and could not do anything with or for them."

"Ah," the missionary thought, "not a dead Confucius but a living Christ has lifted up these poor people."

A young lady said to her friend, "I cannot get interested in missions!"

"No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. *You have to put something in before you get any interest.* And the more you put in—time, money, prayer—the more the interest grows."—Selected.

For Sermon and Scrap Book

PRECIOUS PROMISES OF OUR GOD

That He will forgive sins.—Isa. 1:18.
 That He will hear prayer.—Isa. 41:17.
 That He will preserve us from evil.—Psalms 121:7.
 That He will supply all our need.—Phil. 4:19.
 That He will give us peace.—John 14:27.
 That because He lives, we shall live also.—
 John 19:19. —H. C. F.

A GREAT SALVATION

1. The Person who First Published It—The Son of God (Heb. 2:3).
2. The Price Paid to Procure It—The Precious Blood of Christ (1 Pet. 1:19).
3. The People Saved by It—The Chief of Sinners, etc. (1 Tim. 1:15; Luke 18; Luke 7).
4. The Place It Saves Us for—The Paradise of God (Luke 23:43; Rev. 2:7).
5. The Pit We are Saved from—The Bottomless Pit (Rev. 20:1; Job 33:24)

—Selected.

IMPORTANCE OF PUBLIC WORSHIP

Hebrews 10:25

- I. The Admonition Given. "Not forsaking the assembling."
 1. A Christian Duty. Old Testament saints, the disciples, and early church assembled together.
 2. Some, who profess attachment to Christ's cause, neglect this duty. "As the manner of some is." Bad example to unbelievers.
 3. The importance of not forsaking the assembling of ourselves together.
 - (1) On God's account, who demands and deserves our service.
 - (2) On the church's account, to strengthen her energies.
 - (3) On our own account, for comfort and blessing to be gained.
- II. A Specific Duty Stated. "But exhorting one another."
 1. To watchfulness and vigilance.
 2. To determination and constancy.
 3. To zeal and diligence.
 4. To courage and perseverance.
- III. Supplies a Powerful Motive. "As ye see the day approaching."
 1. The day approaching.
 2. A momentous day. No throne of grace or preached gospel beyond.
 3. The believer sees it approaching. Watches, believes, and lives with it before him.

—J. Burns.

"WHATSOEVER"

"Whosoever" is the word for the sinner, and "whatsoever" is the message for the saint.

1. **The Whatsoever of Prayer.** "That whatsoever ye shall ask of the Father in my name" (John 15:16). There are three things of moment to be recognized before the "whatsoever" can be claimed. The first is, the "that" of *Fruitfulness*. There must not only be the "fruit" of union, the "more fruit" of cleansing and the "much fruit" of discipleship, but also the abiding fruit of fidelity (John 15:2, 8, 15). Second, the "in My name" of *Fellowship*. To "ask" in the name of Christ means more than mentioning His name, or recognizing His merit; it means to pray as He would pray. His name stands for His nature, therefore to "ask in His name" means to be in unison with Him; in a word, to pray as He would pray. Third, the "ask" of *Friendship*. The significance of the word "ask" has wrapped up in it the privilege of a request by a friend, and not the plea of a beggar.

2. **The Whatsoever of Practice.** "Whatsoever He saith unto you, do it" (John 5:2). No compromise of half-heartedness, no hesitation of cowardice, no plea of infirmity, no will of opposition, no fear of consequences, no halting of lameness, no holding back of doubt, and no reasoning of self; but whole-hearted obedience.

3. **The Whatsoever of Principle.** "Whatsoever ye do, work from the soul (R. V., mar.) as unto the Lord" (Col. 3:22). Two things are of paramount importance here. First, doing all as "unto the Lord." Here is the law of divine principle, not doing that others may appreciate, not doing that self may be pleased, not doing because of remuneration, not doing that impressions may be made; but "unto the Lord"—to please Him. When things are done to the Lord, His claims are recognized, His love sways, His Word operates, His will is done, His blessing is sought, His truth guides, and His glory is enhanced. The second thing to recognize is, to do "from the soul." We often speak of "putting our soul into a task," and we often say of a thing that is done in a listless fashion, "There was no soul in it." That which costs us little is little worth.

4. **The Whatsoever of Purpose.** "Whatsoever ye do do all to the glory of God" (1 Cor. 10:31). One of the crying evils of today is that too many Christian workers take the things of God for the glory of self, and this is one of the greatest sins we can possibly commit. Too often we get on the secondary lines of convenience and compromise, instead of being swayed by ardent love to Christ.—F. E. Marsh.

THREE LOOKS

For Salvation: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

For Growth: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18.

For Guidance: "I will guide thee with mine eye."—Ps. 32:8.

THE BELIEVER

1 Thessalonians 1

1. Election. "Your election of God," v. 4.
2. Conversion. "Turned to God from idols," not from God to idols, v. 9.
3. Assurance. "Our gospel came unto you in much assurance," v. 5.
4. Dwelling place. "In God the Father and in the Lord Jesus Christ," v. 1.
5. Character. "Ye were ensamples unto all that believe," v. 7.
6. Testimony. "Turned to wait for his Son from heaven," v. 10.

—T. Baird.

REDEMPTION THE THEME OF THE ENTIRE BIBLE

- (a) The Fall (Gen. 3:6,7).
- (b) Revelation of Deliverance (Gen. 3:15).
- (c) The First Advent (John 1:14).
- (b) Ministration of Christ (Mark 10:45).
- (a) Crucifixion of Christ (Luke 23:33).
- (a) Resurrection of Christ (Luke 24:6).
- (b) Ascension of Christ (Luke 24:51).
- (c) The Second Advent (Acts 1:2).
- (b) Realization of Deliverance (Rom. 8:19-25).
- (a) The End (1 Cor. 15:28; Phil. 2:9-11).

—W. Graham Scroggie.

HOW WE PREACH THE SCIENCES

1. Philosophy—Isa. 1:18; Ps. 51:7; 1 John 1:7. How can a soul be washed whiter than snow?
2. Astronomy—Ps. 103:11; Eph. 2:4. The measure of the Lord's mercy.
3. History—Rom. 5:19-21; 1 Cor. 15:22-49; Rev. 20:1-4. Paradise lost and regained.
4. Mathematics—Mark 8:36, 37; 1 Pet. 1:19. How we reckon the value of the soul.
5. Geography—Ps. 103:12; Jer. 1:20; Eph. 3:18, 19. The extent of God's forgiving love.
6. Geology—1 Pet. 2:4-7; Mal. 3:17. Precious and polished stones.
7. Theology—Col. 3:11; 1 Cor. 2:2; 2 Cor. 4:5. Christ is all and in all.

—Chas. Edwards.

"To double your troubles and lessen your friends, talk about them."

A FEW THOUGHTS ON PREACHING

Preaching is testifying, not philosophizing. Testifying is telling what a man knows. Philosophizing is telling what a man thinks he knows or tries to know. This latter definition is not taken from Webster, but we will allow the reader to decide as to its correctness when applied to the word as it is used in this discussion.

Stripped of all technical homiletical verbiage, 1 John 1:1-3, gives us a condensed statement of the nature of gospel preaching.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

No man who has not gone through all these fundamental experiences has a right to set up himself as a religious teacher or a preacher of the gospel. We all know how much weight "hearsay" testimony has in our civil courts, and the preaching of a man who has not been called of God to preach the gospel, and who does not possess a radical, experimental knowledge of salvation, has about as much effect in turning people from sin to righteousness, and from Satan to God. When a man proclaims that which he has "seen, and heard, and handled," there is depth of conviction which will almost inevitably be communicated to the hearer. There is a mystical spiritual power which will cause spiritual adversaries to quail. There is a sense of genuineness which will disarm carpings criticism. The preaching may not convert all who hear it, but every hearer must in his heart confess "that the kingdom of God has come nigh to him," and if he does not enter into it, he can keep going on in his old ways only by deliberately shutting his eyes to the light, and the man who has delivered the message can fearlessly declare before high heaven: "I am free from the blood of all men." It is absolutely vain for some worldly, wealthy member or official in a church to undertake to dictate to a minister who proclaims what he has "seen, heard, and handled," as to what he is to preach. To the preacher, aflame with a consciousness of a divine call and of divine co-operation, the biggest worldling is as much of a menace as is a tiny ant, nibbling at its base, to a cloud-piercing mountain. Imagine a Paul or a Stephen toning down his preaching at the behest of some officious, worldly member of his congregation!—*The Evangelical*.

The real secret of an unsatisfied life lies too often in an unsurrendered will.—J. Hudson Taylor.

THE EJACULATORY PRAYERS OF THE BIBLE

A Father's Prayer for a Son: "O that Ishmael might live before thee!"—Gen. 17:18.

Sampson's Prayer: "Oh Lord God, remember me!"—Judg. 16:28.

Moses' Prayer: "I beseech thee, show me thy glory!"—Ex. 33:18.

Jabez's Prayer: "Oh that thou wouldest bless me indeed!"—1 Chron. 4:10.

Hezekiah's Prayer: "Lord I am oppressed, undertake for me!"—Isa. 38:14.

Christ's Prayer: "Father, forgive them; for they know not what they do!"—Luke 23:34.

The Thief's Prayer: "Lord, remember me!"—Luke 23:42.

—Record of Christian Work.

HOW PREACHERS MAY KEEP YOUNG

Many a preacher grows old prematurely in habits and feelings, and then wonders that churches count him old so early. I have trod that high and lonesome way a bit myself, and then stepped aside to watch how others pass by. And in pity for the youth, and for the churches, and especially for the preachers, I make this appeal with suggestions.

There are three lines of effort by which you can keep ever young till your body fails you: resolution, study, love; but the greatest of these is love. After careful reflection upon the subject, resolve upon your knees that you will not grow old too soon. In study, avoid selfish revelings on lines of thought that buoyant, busy, vigorous people will not care to hear. Never forget that you have given yourself to be their servant for Jesus' sake. This will restrain and guide you to an extent in your study. Be careful to cultivate habits and manners that are fresh and bright.

But love is the filling and thrilling power that spreads its spell over all alike. Children and youth are quickest and keenest in detecting the lack of this, as also in responding to it. And, as they are usually the most important element in the church, the pastor should love them, and make this love felt without fail.

Words and actions both are needed in this sublimest of social activities. Some affectionate attention to them in the homes will always strengthen your influence with them, and please the parents more than a lot of pious counsel.

—The Christian Observer.

THE FACE OF OUR LORD JESUS CHRIST

Tradition says that our Lord never smiled, but this must be a tradition without a foundation. We cannot conceive of Jesus as a smileless ideal for His followers. Even if impetuous Peter did not call forth an occasional smile from our Lord, surely Christ smiled as He welcomed to His loving arms the "little children" whom His disciples would not at first suffer to come unto Him. Although it may not be expressly

stated that Jesus smiled, yet God's Word furnishes many instructive and helpful truths about His blessed face, or, as the Old Testament frequently expresses it, countenance.

THE FACE OF JESUS

1. A strong face. "He steadfastly set his face to go to Jerusalem." Luke 9:51.
2. A bowed face. "And fell on his face." Matt. 26:39.
3. An insulted face. "Then did they spit in his face." Matt. 26:67.
4. A covered face. "And to cover his face." Mark 14:65.
5. A struck face. "They struck him on the face." Luke 22:64.
6. A shining face. "His face did shine as the sun." Matt. 17:2.
7. A glorious face. "Glory of God in the face of Jesus Christ." 2 Cor. 4:6.
8. An awe-inspiring face. "Hide us from the face of him." Rev. 6:16; 20:11.
9. A gladdening face. "And they shall see his face." Rev. 22:4.

THE COUNTENUANCE OF OUR LORD

10. The grace of His countenance. "The Lord lift up his countenance upon thee and give thee peace." Num. 6:26.
11. The reflection of His countenance "Lord, lift thou up the light of thy countenance upon us." Ps. 4:6.
12. The joy of His countenance. "Thou hast made him exceeding glad with thy countenance." Ps. 21:6.
13. The saving of His countenance. "For the help of his countenance." Ps. 42:5, 11.
14. The renewing of His countenance. "Who is the health of my countenance and my God." Ps. 43:5.
15. The power of His countenance. "Neither did their arm save them.....but the light of thy countenance." Ps. 44:3.
16. The place for the believer to walk in. "They shall walk, O Lord, in the light of thy countenance." Ps. 89:15.
17. The discernment of His countenance. "Thou hast set our secret sins in the light of thy countenance." Ps. 90:8.

That glory which shone in the face of the Master shall illumine the faces of Christians so long as they obediently walk in the light of His countenance. "Ye were once darkness, but now are ye light in the Lord." Such Christians must, in natural obedience to an obvious law, *shine* as lights in this world (Phil. 2:15); for they are the *proceeding splendor* from Christ the *inherent splendor*: "Christ in you." (Col. 1:27.) A spiritual face is an index of a spiritual soul. The religion of Jesus Christ is internal as well as external in its character and influences. A Christ-like soul produces a Christ-like life and countenance—the one inseparable from the other; and both witnesses of and to our Lord's glory. —Bombay Guardian.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

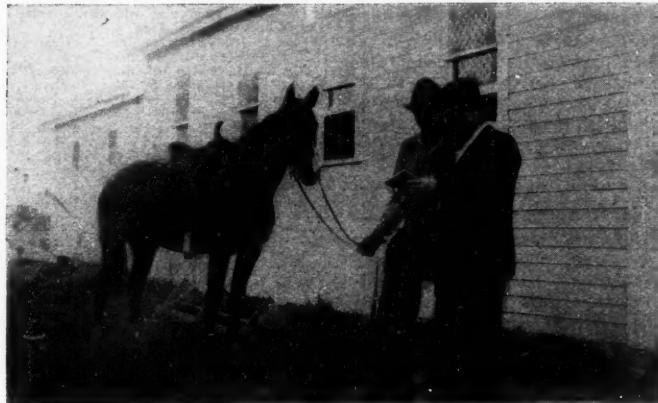
The Johnson-Hobbs Evangelistic Party recently closed a campaign at Tulsa, Okla., where they report over 300 conversions.

Rollo O. Wine reports that he has been conducting evangelistic campaigns for the Salvation Army, working in the state of Michigan.

J. Roy Weakland writes as follows: "I closed my work at Scranton, Pa., the last Sunday in August; had a splendid time. We are now in a union meeting at Marathon, N. Y., and go next to Carthage, N. Y."

Melvyn M. Lawton reports closing an engagement for the Presbyterian Evangelistic Committee of Philadelphia. While thus engaged he had the pleasure of working with the Scotch Evangelist, Matt. S. Gallagher, '09.

C. Edward Faust, who has been in the Y. M. C. A. War Work for the past year, is again entering the field as evangelistic singer. His first



L. H. Thomas Showing the Way of Salvation to a Cow Puncher

Loya Sutherland writes that he is now at work in Michigan under the direction of the Centenary Office of the Methodist Church. His first meeting is at Millersburg.

David E. Reed, of Albion, Mich., who has been in regular evangelistic work the past twelve years, intends to devote his time the coming season to work with boys and girls.

James A. Armstrong writes from Worth, Mo., as follows: "God is giving us victory over the powers of darkness in the big tent meetings here. Precious souls are being saved."

Floyd John Evans, now back from Europe, addressed five thousand people at Colorado Springs, Colo., recently. He will conduct campaigns in Washington County, Kan., Akron, Ia., and Stockton, Kan.

engagement is at Indianola, Ia., Oct. 19-Nov. 9. He will be accompanied by Mrs. Faust.

Elmer P. Loose of Waukesha, Wis., writes that after spending a year in war work, he has returned to the evangelistic field, beginning his fifteenth season, and is assisted by Fred Fisher, formerly with "Billy" Sunday, in charge of music.

Mr. and Mrs. L. H. Thomas paid a visit to The Moody Bible Institute on return from an evangelistic tour in Alberta, Canada. They were associated with the Organ-Thomas Evangelistic Party and report many souls led to Christ during the campaign. They have some open dates. Their home address is 2330 York St., Des Moines, Ia.

Mr. and Mrs. L. G. Dibble report a successful meeting at Ridgedale Baptist Church, Chat-

tanooga, Tenn. As the people there expressed it, "It was an old time revival—God's leading all the way through." Mr. and Mrs. Dibble have been working for several months in the South. Many young people are planning on entering The Moody Bible Institute as a result of their meetings.

E. De Witt Johnston and party have just closed a community revival of twelve churches, at Brounsville, Ont. There were over one thousand conversions and reconsecrations. The meetings were held in a large tabernacle. As a result of the campaign old feuds were wiped out, family altars set up, and the wickedest men in the whole community converted to Christ. Prof. S. Graham Fraser had charge of the chorus. These workers are now in a promising union campaign at Tupperville, Ont.

J. H. Eckford, personnel and placement secretary for the National War Work Council of the Y. M. C. A., commends very highly the work of Harry E. Storrs as camp musical and social director at Camp Travis. Mr. Storrs has again taken up his evangelistic work. He had an engagement in Howe, Ind., for September, where a community campaign was organized with thirteen churches co-operating under the leadership of O. E. Hamilton. Mr. Storrs is to be associated with Mr. Hamilton the coming season.

A. J. Fitt, who is camp secretary at Fort Logan, Colo., writes as follows: "Your magazine is very welcome at our hut—we appreciate your sending it. Our work is going along nicely here. During July and August 23,000 of the boys used our hut; sixteen religious meetings were held; total attendance was over 1,900; 365 cards were signed for rededication; there were 185 definite decisions for Christ; 415 Testaments were given away, 1,370 tracts were distributed and we had 145 personal interviews."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair and G. A. Carlton—Sept., Grapevine, Tex.
 E. H. Baker—Oct. 31, Hambridge, Pa.
 Berge Sisters—Sept. 28, Hampton, Va., Oct. 19, Petersburg, Va., Nov. 9, Philadelphia, Pa., Dec. 1, Milton, Del.
 W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
 Chester Birch—Y. M. C. A., Fort Leavenworth, Kan.
 W. A. Bodell—Oct. 5, La Plata, Mo.
 C. B. Brooks—Nov. 2, Wakarusa, Ind.
 W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
 E. L. Buchanan—Sept. 7-28, Cornell, Ill., Oct. 5-26, Apple Creek, O.
 Callis-Gossett Party—Sept. 7-28, Big Foot, Ill.
 W. H. Collison—Y. M. C. A., Fortress Monroe, Va.
 H. P. Dunlop and wife—Sept. 28-Oct. 19, Vandalia, Mo.; Oct. 26-Nov. 9, Houston, Tex.; Feb. 1-21, Upper Sandusky, O.
 Floyd John Evans—Nov., Stockton, Kan.
 C. E. Faust—Oct. 19-Nov. 9, Indianapolis, Ia.
 Clyde Lee Fife—Oct., Chandler, Okla.; Nov., Tipton, Ind.; Dec., Fremont, Neb.
 A. J. Fitt—Y. M. C. A., Camp Logan, Tex.

Franklin Evangelistic Party—Oct., Bloomfield, Ia.
 S. B. Goff, Jr.—Sept. 21-Oct. 12, Hammonton, N. J.
 S. D. Goodale—Sept., Norwich, Kan., Oct., Osborn, Mo.; Nov., Fairmont, Neb.

Roy Gourley—Y. M. C. A., Erie, Pa.
 R. A. Hadden—Y. M. C. A., Camp Kearney, Calif.
 H. B. Ireland and wife—Sept., Bates City, Mo.
 E. DeWitt Johnston and party—Sept., Tupperville, Ont.
 P. H. Kadey Party—Sept., Applegate, Mich.
 H. D. Kennedy—Nov., Peterboro, Ont.

G. A. Lamphear and Miss Caroline A. Hosford Party—Oct., Sterling, Kan.; Nov., Sylvia, Kan.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
 John M. Linden and W. S. Dixon Party—Oct. 1, Cairo, Ill.; Nov. 26, Eldorado Springs, Mo.; Nov. 4, Council Bluffs, Ia.; Dec. 28, Brookfield, Mo.

C. H. Jack Linn—Until Sept. 21, Hooker, Okla.; Until Oct. 19, Oregon, Wis.; until Nov. 1, Watson, Minn.
 Lindgren & Erwin—Sept., Terrel, Ia., Nov., Esterville, Ia., Dec., Clear Lake, Ia.

A. S. Magann—Salvation Army Campaign.

T. G. Makin—Y. M. C. A., Camp McClellan, Ala.

Mathis-Vessey—Oct., Redwood Falls, Minn.; Nov., Pittsburgh, Kan., Dec., Coats, Kan., Jan., Coffeyville, Kan.

McCombe-Clase Party—Fall 1919, Cazenovia, N. Y.; Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.

H. Evan McKinley—Sept.-Oct. 5, Royal Center, Ind.; Oct. 19-Nov. 2, Bearden, Tenn.; Nov., 17-Dec. 14, Fulton, Ind.

J. B. McMinn—Oct. 26, Cassopolis, Mich.

S. J. Miner—Oct., Othello, Wash.

T. LeRoy Muir—Oct., Greenville, N. Y.; Nov., Brooklyn, N. Y.; Dec., New Paltz, N. Y.

P. C. Nelson—Oct., Churdan, Iowa; Dec., Milwaukee, Wis.
 O. A. Newlin party—Oct. 5, Gibson City, Ill.

David F. Nygren and wife—Until Sept. 30, Kenedy, Tex.; Oct., Corpus Christi, Tex.

Sara C. Palmer Party—Jan., Virginia, Minn.

L. K. Peacock—Y. M. C. A., Camp Dix, N. J.

Myrtle M. Saylor and singer—Until Oct. 12, Oxford, Ia.; Oct. 19-Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.

Harold F. Sayles—Until Sept. 28, Tawas City, Mich.

Grace Sutton Powell—Y. W. C. A., California.

Chas. F. Raach—Oct., St. Joseph, Mo.; Nov., Lexington, O.

Rayburn-Wickland Party—Sept., Scots Bluff, Neb.; Oct., Winfield, Kan.; Nov. and Dec., Pratt, Kan.

Milton S. Rees—Oct., Quincy, Mass.; Nov., St. John, N. B., Canada.

A. P. Renn and H. A. Backemeyer—Until Sept. 21, Summitville, Ind.; Sept. 24-Oct. 12, Decatur, Ind.; Oct. 19-Nov. 9, Marion, Ind.; Nov. 12-30, Indianapolis, Ind.; Dec. 3-21, Paris, Ill.

R. M. Sands—Y. M. C. A., Camp Funston, Kan.

M. B. Simmons—Y. M. C. A., Camp Kearney, Calif.

John R. Snyder—Oct. 12, Curwensville, Pa.

H. L. Stephens and party—Until Oct. 19, Hanover, Ont., Canada.

Annie Agnes Smith—Until Oct. 17, Ashley, Pa.; Oct. 19-Nov. 7, Baltimore, Md.; Nov. 9-28, Pittston, Pa.; Nov. 30-Dec. 14, Philadelphia, Pa.

Morgan Lee Starke—Until Oct. 5, Onancock, Va.; Oct. 12-26, Marshall, Va.; Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.

George T. Stephens and party—Oct. 12, Monmouth, Ill.; Nov., Indianapolis, Ind.

Strathern Evangelistic Party—Oct., Newcastle, Pa.; Nov., Olyphant, Pa.; Dec., Afton, N. Y.; Jan., Parsons, Pa.; Scranton, Pa.; Feb., Dickson City, Pa.

E. S. Stucker and Foster Jones—Sept. until Nov. 16, Minonk, Ill., Port Huron, Mich.; Keweenaw, Ill.

William A. Sunday Party—Sept. 13, Tri-Cities (Davenport, Ia., Rock Island and Moline, Ill.); Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.

F. J. Thomas—Salvation Army Campaign, Neb.

Thomas P. Ullom—Y. M. C. A., Camp Gordon, Ga.

Ray G. Upson—Y. M. C. A., Dayton, O.

Vom Bruch Evangelistic Party—Oct.-Dec., Eaton, O., Hammond, Ind., Los Angeles, Calif.; Naperville, Ill.

J. Roy Weakland—Oct., Carthage, N. Y.

Owen O. Wiard—Until Oct. 4, Daleville, Va.; Oct. 12-16, Wetona, S. Dak.; Oct. 26-Nov. 1, Richmond, Mo.; Nov. 3-9, Quinter, Kans.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

Rollo O. Wine—Oct. 2, Lansing, Mich.

E. L. Wolslagel—Oct., Scranton, Pa.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

National Council of Congregational Churches, Grand Rapids, Mich., Oct. 21-29.

World's Sunday-school Convention, Tokyo, Japan, Oct. 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Winning the Jews to Christ. This is the title given to the published addresses at the first annual conference of the Christian Mission to Israel at Winona Lake, Ind., July 27-29.

108 pages. 9x6 inches. The Christian Mission to Israel, 1245 N. Washtenaw Ave., Chicago. Cloth \$1.00; paper 50c.

For the Children's Hour, by Rev. Stuart Nye Hutchison, D. D.

This is a series of fifty-two five-minute sermons on themes of sure interest to the children, presented in an exceptionally interesting manner, with a wealth of illustration fitly chosen from high sources, and employed in such wise fashion as indicates a great love and appreciation of child life on the part of the preacher. It is the production of one who has given thought to the concrete, human-nature aspects of child life, as well as to the technical aspects of child psychology. The purpose is practical and ethical, and, insofar, spiritual; and there is no fear that religion in the child will have morbid effects, as is asserted by certain child life specialists.

A simple, positive declaration, suited to child life, of Jesus of Nazareth as Saviour of the world would have given greater completeness to these addresses, even if not more frequently made than once a month.

192 pages. 7 $\frac{3}{4}$ x 5 $\frac{3}{4}$ inches. Fleming H. Revell Company, New York and Chicago. \$1.00 net.

J. T. S.

A Cyclopedia of Twentieth Century Quotations, by Amos R. Wells.

Readers will welcome such a valuable book as this from the pen of the cultured and versatile editor of *The Christian Endeavor World*. The illustrations have been gathered from varied sources, from the reading and the observations of the author during recent years, from "newly discovered facts of nature and the marvelous inventions" of the present age, from daily papers and from the doings and words of people with whom the author has come into contact. It is his hope that they will be of service to preachers and other Christian workers.

They are not mere illustrations, for many of them convey positive information, both fresh and valuable, while others, in the form of parables, convey the homely wisdom for which their scholarly author is noted. There are in all nine hundred illustrations and parables under nearly four hundred topical heads, in alphabetical order, and thoroughly indexed.

476 pages. 9 $\frac{3}{4}$ x6 $\frac{1}{8}$ inches. Fleming H.

Revell Company, Chicago and New York. \$3 net.

J. T. S.

Point and Purpose in Preaching, by Elijah P. Brown.

Were one to attempt a comprehensive review of this remarkably informing and stimulating book, it would require mention of good things on nearly every page. Its superb features may be seen in the several chapter heads: Practical Points, Why We Miss the Bull's Eye, Canes and Crutches, Sermon Preparation, The Preacher's Barrel, Why Some Ministers Fail, Why Some Ministers Succeed, and An Old Testament Preacher. The author, "Ram's Horn Brown," assures us that whatever the sources of the material in this book, "all has passed through the alembic of personal experience." And surely so, as the former readers of the *Ram's Horn* discover, for there is to be found the usual extraordinary wit, wisdom and irony of this man of God. The wealth of material and illustration is beyond praise, a veritable mine of information, suggestion, inspiration and common sense; just such a fund of good things as to help the minister over many hard places. No minister can be, or do, the same after an acquaintance with this superb volume of homiletical and pastoral wisdom. The ideals are, a born-again, God-called, God-inspired, properly prepared, proportionately-dignified and Word-preaching preacher.

192 pages. 7 $\frac{3}{8}$ x5 $\frac{1}{8}$ inches. Fleming H. Revell Company, New York and Chicago, \$1 net.

J. T. S.

Alcohol and the Human Race, by Richmond Pearson Hobson.

After ten years of extensive investigation, this statesman and humanitarian gives to the public his mature conclusions as to the alcoholic drink traffic. The book is thoroughly scientific. It refutes every support the traffic has had for thousands of years. By a citation of numerous eminent medical and other scholarly authorities alcohol is shown to be a poison of all life; a habit-forming drug, deceptive and enslaving; a specific cause of degeneracy; an active principle of death for body, mind and soul, and of degeneracy and ultimate sterility in the drinker's progeny; a producer of disastrous results in every period of life, including the prenatal. Its damning effects begin in the highest centers, the brain, the reason, the moral and spiritual faculties and curse everything in a downward trend, becoming more and more brutish as they proceed.

What it is to the individual, it also is to society, nations and international relations. It has been the curse of civilization, making man an easy prey to disease, selfishness, political corruption, immorality and crime; the fundamental cause of the downfall of nearly every nation; the gravest danger to the nations now, and to the end, even to America. Its only cure is prohibition, preceded and followed by education, together with an appeal to all that is best in humanity. Eternal vigilance alone will hold it at bay.

205 pages. $7\frac{1}{2} \times 5\frac{1}{8}$ inches. Fleming H. Revell Company, New York and Chicago. \$1.25 net.

J. T. S.

Heirs Together, by Marshall Broomhall, M. A.

An appreciation, by a devoted son, of his parents, Benjamin Broomhall and Amelia Hudson Broomhall, sister of J. Hudson Taylor, founder of the China Inland Mission, not offered as a complete biography of these noble parents, "but merely to give insight into their personal characters, and to reveal in part the secret of their fruitful ministry." Both became Christians early in life; and they were the inspiration of each other through a considerable period of courtship and more than fifty years of married life. The correspondence of the lovers breathes the very atmosphere of the Lord. Their married life was characterized by sweet devotion; and their family of four sons and six daughters showed the influence of their blessed parents.

Benjamin Broomhall was a business man and local preacher whose work came to a climax in the secretaryship of the China Inland Mission for Great Britain, and in founding *The Christian Union*, organized as a protest against England's nefarious part in the opium tragedy of China. He was an author, editor, friend of England's great ones, humanitarian and all-around Christian worker, who achieved his work almost entirely apart from the public gaze. Amelia Hudson Broomhall was a supreme wife and mother, the nearly perfect complement of her husband, happy in rearing her children, some to very eminent service, and ever comforted in the hope of her Lord's return. A fine book of inspiration for Christians and homemakers.

146 pages. $7\frac{1}{2} \times 5\frac{1}{8}$ inches. Morgan & Scott, Ltd., 12 Paternoster Building, E. C. London. 3s., 6d. net.

J. T. S.

Spirits of Just Men Made Perfect, A Study of the Intermediate State, by Rev. John Elliott Wishart, D. D.

The first question is: "Does the soul live on in intelligent conscious existence?" This question is answered in a way to give assurance to the many who are concerned about the state of their dead, and their own state after death. There are the strongest presumptions in favor

of continued conscious existence, arrived at by inference from certain of the Scriptures, from certain conclusions of science and from the social nature of God and his Son, involving fellowship with God, and a fellowship of souls that centers in Christ. These inferences justify the contention against soul-sleeping, purgatory and the preaching to those in prison during the time that the Lord was in the tomb. It is held that at death there is a crisis in the soul's existence, with "crystallization in character;" that in the intermediate state, there are rewards and punishments, heavenly activity and genuine progress; that there are supreme social relations; that there is knowledge of earthly friends and affairs, posited on the fact of the persistence of memory.

This is a brief study of the intermediate state, but is so thoroughly well done as to be far superior to the desultory discussions in other attempts on the same subject. It is in such harmony with the general belief of the church as to merit the closest perusal of anxious and interested ones, and of those who teach and comfort the people from the sacred desk.

A clear statement as to the Kingdom age would have obviated confusion as to judgment and as to the distinction between the lot of the spirits of just men made perfect in the intermediate state and their lot in the period of the Lord's glorious reign.

170 pages. $7\frac{1}{8} \times 5\frac{1}{8}$ inches. Bibliotheca Sacra Company, Oberlin, O. \$1.00 postpaid.

J. T. S.

The Unrecognized Christ, by Rev. John Gardner, D. D.

This volume of sermons by the pastor of the New England Congregational Church, Chicago, Ill., takes its title from the theme of the first sermon. They constitute a series of discourses delivered extemporaneously at Northfield; and they now appear, at the earnest suggestion of friends, in printed form. One could hardly speak in too great praise of these remarkable addresses—remarkable for timeliness, form, matter and object. The Christ is presented as a *real man*, the aspect of his personality which is so feebly recognized, and surely of far less recognition than His deity. He was a *real man* in all of His redemptive work. The adequacy for the task depended upon the character of the Son of Man; and He discharged the redemptive office in the face of hardships, trials, criticisms and sufferings, such as fill us with amazement.

The sermons are wrought out with the finest choice of material, the deepest spiritual insight and well nigh perfect homiletic form. And, withal, there is a wealth of illustration drawn from the ripe experiences of the preacher, and other sources, and employed in such masterly way as to rivet one's thought and arouse one's highest resolve. One rejoices in times like these to find such loyalty to the gospel of our crucified

Lord. The wealth of theme is seen in the several sermon titles, as follows: The Unrecognized Christ, The Transfigured Christ, The Anointed Christ, The Rejected Christ, The Crucified Christ, The Vindicated Christ, Lacking Is What? and The Strong Man's Glorying. Here are superb models for the young preacher, indeed for any preacher, in this masterly presentation of the superiority of Christ to the social service expedients offered by many for "the healing of the nations."

158 pages. $7\frac{3}{4} \times 5\frac{3}{4}$ inches. Fleming H. Revell Company, New York and Chicago. \$1.00 net.

J. T. S.

Reunion in Eternity, by Sir W. Robertson Nicoll, M. A. LL. D.

The bereavements incident to the cruel war and the ever present sorrows for the dead make welcome this volume from the pen of such a scholarly gentleman and clergyman. He depends entirely upon the teachings of the New Testament, and tells us that the subject concerns those alone who are in Christ. "All the hope of the world is built upon the empty tomb." There is no sure foundation except in the risen Christ. Reunion rests upon the permanence of personality, personal identity and memory. And there will be more to know and more to love in the next life. We do not pass, at death, into the final form of blessedness, but "when Christ shall come again."

Men who have renounced Christianity have built their hope of reunion upon the love of God, as have many who are not Christians. A personal God of love, and the persistent individuality, properly understood and fortified, bids defiance to the denial of the doctrine of recognition and reunion in eternity. To the maintenance of this faith and hope the resurrection is a prime necessity. The doctrine of Christian redemption could not long survive the removal of this foundation. But the love of Christ guarantees that our friends "without us shall not be made perfect." Also the period between bereavement and reunion is in the keeping of the Christ of love; and it behoves men heartily to accept the will of God for themselves in life and death. By way of confirmation Tennyson's "In Memoriam" and Dante's "Divine Comedy" are studied. In Part II the testimonies of persons of varied beliefs and of persons in the several family and social relations of life are cited, including the hopes of many of the world's great and good. This is followed by miscellaneous testimonies from history, literature, and by an appendix embracing studies in the Old Testament, The Classical World, The Church of Rome and Mysticism.

295 pages. $7\frac{3}{4} \times 5\frac{3}{4}$ inches. George H. Doran Company, New York. \$1.50 net.

J. T. S.

A Picture of the Resurrection, An Exposition of the Fifteenth Chapter of First Corinthians, by Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago.

The first letter to the Corinthians, fifteenth chapter, was written to still the questionings of some in the young church at Corinth, as to the resurrection of the body. Paul proves the resurrection as an historic fact by the Holy Scriptures of the Old Testament; and thus follows the method of presenting the living Word of the living God to the soul. Thus there arises an appreciation of its confirmation in other ways. The witness was practically contemporaneous with the event and such testimony emboldened the apostle to make the resurrection his inspiration and hope in his continuous proclamation of the Gospel. By revelation he knew that Christ was the first-fruits of them that slept, both the righteous and wicked, both classes to receive the things done in the body at their respective resurrections.

The resurrection is in three orders or divisions. The first has already appeared in the person of Jesus Christ risen from the dead; the second will be of the righteous, and the third of the wicked, dead. As to the kind of body Paul makes use of a threefold analogy from nature embracing verses 36-38. The venomous beast of death is swallowed up in victory; and this victory is God's gift to the saints. For the full assurance of the reward for our labors we must be "steadfast, unmovable, always abounding in the work of the Lord."

One finds in this "picture" the same fine simplicity that characterizes all of the author's work in print and on the platform; the same, sane, synthetic method that has been blessed in the inspiration of thousands who have come into contact with this master teacher; the same spiritual insight so finely exhibited in other of his expository writings.

43 pages. $7\frac{1}{4} \times 4\frac{3}{4}$ inches. Fleming H. Revell Company, New York and Chicago. 35 cents net.

J. T. S.

Higher Living, by Smith Baker, M. D.

Splendidly fitted is this physician of unusual attainments and many years' experience to achieve the climax of his literary work in the book under review. In setting forth the ideal life—higher living—he draws upon his wide acquaintance with literature; science; general, genetic and social psychology; child life; ethics; eugenics; business and the many sides of modern life. His delineation of ideal child life and ideal eugenics in relation to higher living is of the most exceptional character. Scarcely inferior is the volume in other particulars. "Higher living, the life of permanent and progressive betterment is in the best developed bodies coupled with the most perfect minds and the most loving and helpful hearts, as these are even now possible

in this present world of nature and of art." Dependence must be had upon "accurate science and common sense." One needs to "actively energize oneself in the direction of health, happiness and prosperity," ever in line with the great "Selective Energy." The ideal man is Jesus Christ.

This is a study of the whole of life for higher living, emphasizing the phases and experiences of child life, adolescence, young manhood and womanhood, married life, business and professional life, the untoward aspects of life in relation to sickness and death, all of which is but a preface to the after glorious hope, an experience of greater, higher and completer growth and development.

With the theological features of the book issue must be taken, and hardly less so, with its theory as to divorce. Jesus Christ is more than a man who has developed into divinity. He is the Son of God. We need no expurgated Bible; nor is it obsolete in some of its parts when rightly interpreted; it is more than a work of ethics and religion. In the Kingdom age the immortal soul will inhabit an immortal body, and forever thereafter. There is need of the resurrection. More than science and common sense are required for the ideal life. Nothing less than Jesus Christ crucified, the Saviour and the Light and Life of the world *can* suffice. The world's optimism is in Him alone.

x+404 pages. 8 $\frac{1}{4}$ x 5 $\frac{3}{8}$ inches. Sherman, French & Company, Boston. \$1.75 net.

J. T. S.

The New Citizenship, by Professor A. T. Robertson, M. A., D. D.

World-peace has come. "But the fight against wrong has just begun." The Christian citizen is facing a new world order, and he must apply the same energy and organization against the foe of the home camp as in the recent war. For this America must clean house and stay clean to retain her moral and religious leadership among the nations.

In order to meet this new world order the supremacy of the authority of Jesus must be recognized and accepted. He will wrest the dominion of the world from Satan by the way of the cross. The Kaiser in the issue with Christ went down, but we still have a pagan state, a Godless state. The issue and logic are clear. "We must as a people face the fact of Christ, the present lordship and leadership of Christ in public and private life." The new citizenship demands the union of Christ and the citizen in the citizen's duty to the state. The racial aspect demands the passing of traditional race prejudice and national jealousy, which will pass under the melting power of the cross, with the result that there will obtain a recognition of the brotherhood of the race, the fatherhood of God, and a world Christian citizenship.

Democracy's day of opportunity depends upon the people whose worthiness to be free depends upon the rule of conscience and intelligence. Also mercy and truth, and righteousness and peace must be made consonant with each other in public life, as in private life. Christ's estimate of the worth of a soul must be accepted, and also the theory that a nation is worth to the world what it is willing to do for the world. All of this means a high evaluation of the citizenship of woman; of children, the true national wealth; of the enlightenment of the masses; of what was gained under great national leaders; of impartial justice for all; of equality in religion, politics and economic opportunity; of order over against crime, political corruption, community tyranny, and sordid national aggrandizement; of patriotism in time of peace as in war, over against a wicked pacifism, all based upon the highest moral and spiritual values. Democracy is on trial in the hour of triumph and there must be patient and persevering work for the new social order of personal, social, national and world righteousness, and a league of nations in some form. And who does not long for the ideals of peace and righteousness? They are certain of achievement in the personal reign of the Prince of Peace and King of Righteousness, not under any other conditions.

157 pages. 7 $\frac{5}{8}$ x 5 $\frac{1}{8}$ inches. Fleming H. Revell Company, New York and Chicago. \$1 net.

J. T. S.

The Greater Task, by Rev. William C. Schaeffer, Ph. D., D. D.

This book by the Professor of New Testament Science in the Reformed Theological Seminary at Lancaster, Pa., is in two parts: The Realization of the Kingdom of God and The Duty of the individual and of the Congregation in the Realization of the Kingdom of God. "The Kingdom of God is the ideal which is ever hovering over us as the goal toward which we are moving, and which it becomes us to do our utmost to realize." So it has come and is coming all the while. The Kingdom of God as an ideal and the Kingdom of God as a reality, the infinite and the finite, are ever approaching each other, but will never meet. It will be brought in when men, as individuals, and nations, in their international relations, are taught to conduct things on the basis of self-denying love.

The ideal of social service is the achievement of the Kingdom as a reality. The paganism of Romans 1:28-32 still obtains in both the heathen and Christian lands. Its chief end is food and drink and the things of the world. There is somewhat that is Christian, but the pagan is seen in the many forms of immorality, social and economic injustice, the exploitation of women and children in labor, profiteering, the unconcern of the rich for the poor, sordid national ambitions and unsocial international relations. The solution is in social betterment and the

moral and spiritual quickening of the individual. To achieve the Kingdom of God as an ideal the human and the divine must co-operate. The human functions, however, only as the divine works in and through the church. In the call to service Christian character is the primal consideration. Each one is supreme in a sphere of influence in which he needs show the power of Christ through his life. Also the prophetic function of the church must not be omitted. There must be a voice against wrong and sin; and emphasis must be placed on the social gospel, first the law of love and then social and economic righteousness, and the same self-sacrificing interest on the part of the church as of the individual.

It is indeed refreshing to find the author of this book so frankly loyal to Christ and His gospel, and so insistent as to the certain need of individual Christian character for social service. The acceptance of the third view of the Kingdom, in his introduction, would have logically necessitated a discussion of his theme and an interpretation of the Scriptures, relative to the Kingdom, more to the enlightenment and blessing of the readers. It is, however, an admirable and very interesting study of present problems.

174 pages. 7 $\frac{5}{8}$ x 5 inches. Fleming H. Revell Company, New York and Chicago. \$1.25 net. J. T. S.

The New World Order, by Rev. Samuel Zane Batten, D. D.

This book, written by the social expert of the Northern Baptist Convention is one of many inspired by the recent war. It does not pretend to be an exhaustive study, but aims rather to set forth the kind of world order needed, or wanted, the principles and ideals that should guide in planning for it, the immediate considerations in the efforts of men and society and the ultimate ends in the efforts at social reconstruction. It attempts, further, to suggest the forces and factors necessary to the reconstruction in national and international relations. In this transitive period, fraught with tremendous possibilities, "in the revealing fires of judgment the world is gaining a new vision." "We are coming to see," the author affirms, "that the Kingdom of God in Christ's conception never means anything less than a righteous human society on earth." The recent war was a tragic fact, but it was only an incident in the age-long struggle toward justice, truth and the Kingdom of God. The defects revealed are false ideals, false principles, false methods, false organizations. The real struggle is psychological and must be fought out in our own hearts and minds and wills. For social progress, at bottom, is a moral and spiritual matter and depends upon the rank and file of the people. But in America there is admitted indifference,

blindness as to issues and unconcern for the future.

The church is the recognized teacher and guide of men and nations; and the demand of the nations is the church's opportunity. To meet the challenge, the church must give men the vision of God; must teach men how to seek the Kingdom of God; must create in men a Christian state of mind; must awaken a social conscience; must lead men in the thorough reconstruction of the social order; must develop in men a spirit of faith in the Kingdom and its coming; must find some way of expressing their common life and of co-operating for the Kingdom of God. The task is set forth in the chapters on the Re-building of the Community, The Democratization of Industry, The Socialization of the Nation and The Reconstruction of International Life.

The discussion is thoroughly rich in suggestive as well as factual material, and is in splendid form for the popular reader. But one finds the usual fundamental misconceptions of this type of literature. Evil does lie deep in human nature, as the author says, but only the Christ can eradicate it. None but the Christ will ever bring in the Kingdom—the Kingdom of Heaven—with satisfaction for all the longings of the human heart. And it is the church's business to evangelize the nations. The gospel and not modernism will be in the final count. The program for the church—God's program—is first, worship, obedience to God, then evangelism and then, social service.

175 pages. 7x4 $\frac{1}{2}$ inches. American Baptist Publication Society, Boston, Mass. J. T. S.

The pastor and elders of the Buena Memorial Presbyterian Church, of this city, Rev. Henry Hepburn, D. D., pastor, have sent a letter to President Wilson, asking him to give Miss Jennie V. Hughes, a missionary from China, an opportunity of showing the present attitude of China towards the Christian religion, education and social conditions to him and members of the national Government. The President is asked to note particularly the danger of the brewers of America going into China, and transferring the business that they have lost in this country to that country.

The President of China has recently said:

"The instruction concerning all virtue, as contained in the Holy Scriptures of the religion of Jesus, has truly exerted an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the success of the past."

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Lectured at Bible Conference under the auspices of the Methodist Episcopal Church in Ocean Grove, N. J., the first week in August; preached in the Ocean Grove Auditorium on Sunday, August 9; conducted Bible Conference under the auspices of the Institute at Castine, Me.; two days Bible Conference at Camden, Me.

Mr. Gosnell: Preached at 2nd U. P. Church, Chicago; Conference of Defenseless Mennonites, Grabill, Ind.

RECENT SPECIAL SPEAKERS

Aug. 13—I. S. Caldwell, '10, missionary, Africa Inland Mission.

Aug. 14 and 18—Robert Porter, '97, pastor, First Congregational Church, St. Joseph, Mo.

Aug. 20—Rev. J. B. Epp, pastor, German Mennonite church, Pretty Prairie, Kan.

Aug. 24—Evangelist Sarah Palmer.

Aug. 26—Judge Scott, * of Texas, treasurer Central American Mission.

Aug. 27—Prof. L. Kaiser, German Baptist Seminary, Rochester, N. Y., Moderator, German Baptist Conference.

Aug. 28.—Rev. C. A. Daniel, pastor, First German Baptist Church, Detroit, Mich.

Aug. 29—Mr. H. P. Donner, Business Manager of the Publication Society of the German Baptist Church.

Aug. 30—Rev. F. A. Kruse, pastor, Park Baptist Church, St. Louis, Mo.

Aug. 31—Rev. G. R. Kampfer, formerly missionary to India, German Baptist Church.

Sept. 2—Rev. Kenneth McLeod of the China Inland Mission.

Sept. 5—S. I. Woodbridge, Editor of *The Christian Intelligencer*, Shanghai, China.

PROFESSOR E. O. SELLERS GOES TO NEW ORLEANS

Professor E. O. Sellers, after a strenuous and fruitful service in France and Germany, under the auspices of the Y. M. C. A., has returned to this country to take up an engagement as Director of Music and Sunday-school work in the Baptist Bible Institute of New Orleans, La.

This is a recently organized work, fostered, supported and directed by the Southern Baptist Convention, on whose faculty, as teacher of The English Bible, is another former student of the Moody Bible Institute, the Rev. William E. Denham, '08. Mr. Denham after leaving The Institute took the course at the Louisville Baptist Theological Seminary. We improve this opportunity also to state that Mrs. Denham

(formerly Miss Myrtle Lane) is a former student of the Institute. Mrs. Gough, Superintendent of Women of the New Orleans Institute, was our guest during the last Summer Term, and left pleasant memories behind her.

There are many regrets at the departure from us of the sunny face and buoyant spirit of Mr. Sellers, who was a student in '97. After successful work in the Y. M. C. A. and in the evangelistic field as a gospel singer with Dr. Torrey, he became a member of the faculty of our Music Course, and later served as Director of our Evening Classes and Acting Director of our Sunday-school Course.

He was always an enthusiastic Sunday-school man, whose popularity on the public platform greatly extended his influence throughout the country, while his work as Director of the Evening Classes, built upon the foundation of his predecessor, the Rev. John H. Hunter, now of Los Angeles, did much to lift that department of our activities to the plane from which it has now been extended through the leadership of Mr. Ketchum to dimensions which to some had seemed impossible.

Mr. Sellers had been absent from the Institute in war work for about eighteen months, and all were expecting him to return here, but the call to New Orleans was an attractive one, offering initiative and variety of service of such a character as to lead our Trustees to feel themselves not at liberty to stand in the way of his going.

The loss of Mrs. Sellers from the work of the Married Women's Guild is greatly regretted, but it is hoped that the interest she has taken in it and the experience she has gained may be transferred and be of rich benefit to the new work in which she will be united with her husband.

We wish them both Godspeed, and will never cease to remember them with gratitude and appreciation.

THE GERMAN BAPTIST CONFERENCE

The 19th Triennial Conference of the German Baptist Churches of North America was held in the Auditorium August 26-31.

Three hundred and thirty-one delegates were entertained in the Institute buildings, and two hundred others were cared for at dinner and supper each day. The Conference meeting as it did during our vacation period, made it possible for the Institute to extend this hospitality. With but few exceptions the services were conducted in the German language. The singing was a special feature, noted even by those who

could not follow the words. As the strains of the familiar old hymns were heard, a bond of union was established that strengthened as the days passed, and at supper time on Saturday night found expression in the singing together of "Blest be the tie that binds."

The enthusiasm and devotion of the delegates were marked, and the committee in charge expressed their judgment that it was the best Conference they had ever held.

Rev. E. Umbach, the Conference secretary, wrote to Mr. Haavind from Racine, Wis., September 5, as follows:

"My dear Mr. Haavind: It affords me great pleasure to inform you that in the last session of our Triennial Conference the following resolution of thanks was passed by the Conference, and I was requested to transmit it to you and ask you to kindly read it to the Faculty:

"Resolved, That we express to The Moody Bible Institute of Chicago our deep appreciation and sincere gratitude for the use of their commodious buildings with commodious appointments, convenient lodgings, and ample provision and delightful fellowship of the common meal. Whether you have entertained angels unawares, we are too modest to say. We realize that we have been entertained by true angels of the Lord."

"May God bless The Moody Bible Institute and make it a blessing to innumerable thousands in the future, as He surely has done in the past. With kindest regards to you, I am,

"Very sincerely yours."

SUMMER TERM GRADUATION EXERCISES

The Auditorium was filled to its capacity on the evening of Thursday, August 7, for the public graduation exercises of the Summer Term graduating class of eighty-five men and women of the Day Classes and four of the Evening Classes.

Following the Scripture reading and prayer by Rev. E. J. Pace, Mr. Henry P. Crowell, president of the Institute, who presided and awarded the diplomas, introduced the speaker of the evening, Rev. Robert McWatty Russell, D. D., and referred to a similar occasion four years ago when he had welcomed Dr. Russell to the Institute, and expressed his deep regret that he was now leaving.

Dr. Russell's address on "Christian Education, Its Relation to Modern World Life" was, we venture to say, one of the most pertinent, most interesting and most needed messages on the subject that has been voiced in recent times. It will appear in the November issue of *The Christian Workers Magazine*.

When the diplomas were presented to the graduates, it was announced also that 146 students had received certificates upon completion of courses in the Correspondence Department. They represented thirty-six states of the

Union and the following foreign countries: Canada, Cuba, England and West Africa.

The service closed with the benediction by Dr. Gray.

At the class exercises in the forenoon, Mr. Carl Smith, representing the men, gave a ringing testimony to what the two years in the Institute had done for the class. Miss Gertrude Horst spoke for the women, and called attention to a special distinction possessed by this class, in that from it are going a larger number to the foreign field than from any former class—fourteen being already under appointment.

An unexpected and pleasant feature of the program was the gift of a beautifully illuminated passage from the Apostle Paul as a farewell letter from the class to Dr. Russell. In presenting it on behalf of the class, Mr. Howard Ferrin said that though Dr. Russell had taught many classes during his years in the Institute, they felt a peculiar claim upon him, since he had been there to welcome them, and now was leaving with them. Dr. Russell responded happily, expressing especial appreciation that the signatures of the class had been placed upon the letter.

The words of the Class Song, on page 139, are by Frances E. Fritsch, and the music by Birdie C. Loes, both members of the class.

The class music recitals were given on Wednesday morning and Thursday afternoon, the programs including vocal and instrumental selections of varied character which were most acceptably rendered, evidencing painstaking work and careful training.

The reception at 5 o'clock, tendered the class by the Faculty and Business Staff, was given for the first time in Keith Hall, which was attractively arranged and decorated for the occasion.

At the supper which followed, Mr. Harry W. Howard, for the graduates, presented the class picture to the Institute. He referred to the day when they first arrived, "a motley array of young men and women," and spoke of the enrichment that had come to their lives, not only through what had been learned in the lecture room but also through the personal touch with members of the Faculty. Mr. Gosnell, in the absence of Dr. Gray, accepted the gift.

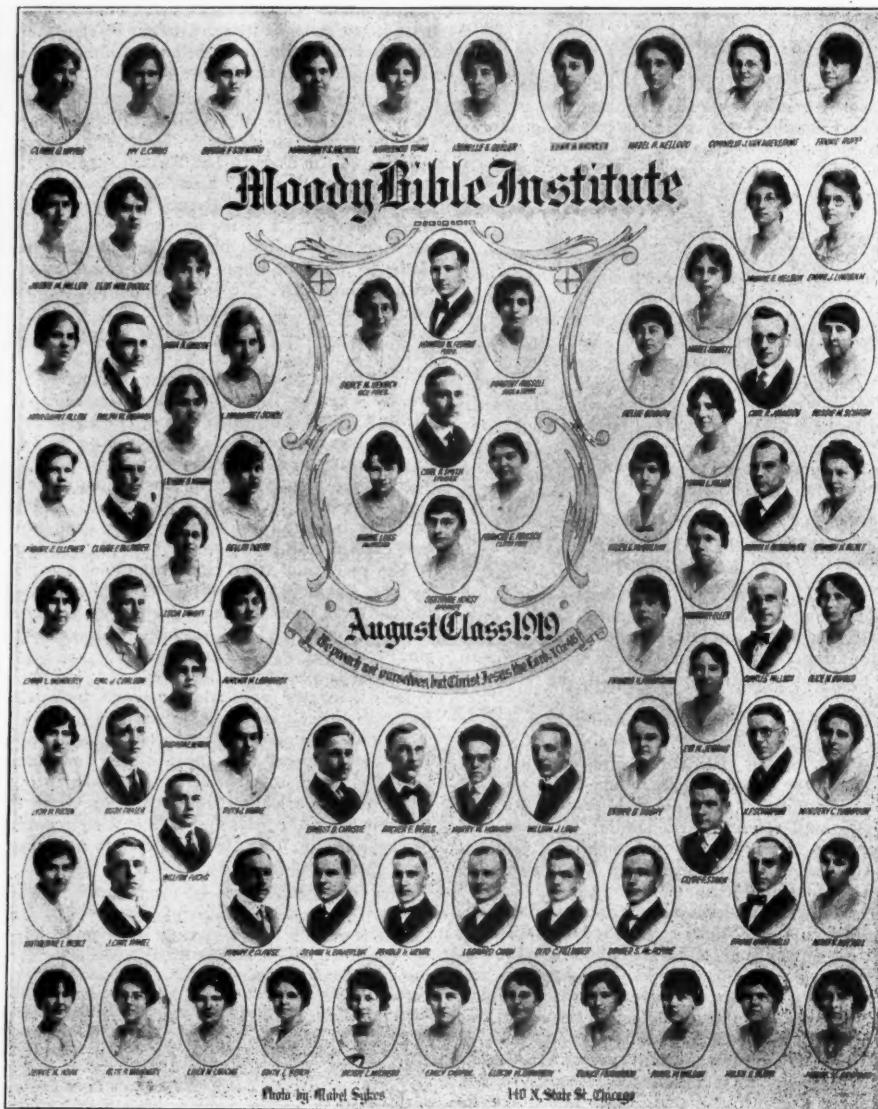
The list of graduates follows:

DAY CLASSES—Margaret Allan, Edith Lyle Beach, Hannah H. Beale, Katherine L. Beale, Helen Elizabeth Blair, Nellie Bouman, Edna B. Broyles, Esther Bertha Bushy, Emily Chapin, Ivy Elizabeth Craig, Beulah Doerr, Lucia Dwight, Fannie E. Ellener, Margaret Eller, Eunice Marion Fenderson, Frances H. Frederickson, Frances E. Fritsch, Lydia M. Fulton, Sara A. Garside, Ruth J. Haake, Clara Gertrude Hayes, Grace Marie Henrich, Gertrude Horst, Jennie Marie Houk, Eva Mason Jenkins, Hazel A. Kellogg, Alice May Kofoed, Aurora M. Labhardt, Emma J. Lindholm, Birdie Loes, Leila M. Loucks, Helen Elizabeth McQuilkin, Bessie Lewis Masters, Frankie Lillian Miller, Jessie Maude Miller, Lenore B. Morgan, Minnie E. Nelson, Margaret S. Nicholl, Maud S. Nuttall, Isabelle E.

Ostler, Fannie Rupp, Dorothy Russell, Maude M. Sanford, Lydia Margaret Scholl, Bessie M. Schram, Mabel S. Schultz, Electa Mary Sigworth, Bessie Franklin Steward, Margery C. Thompson, Hortense Toms, Cornelia J. Van Koevering, Elsa Waldvogel, Georgia E. Wengert, Alta E. Whinney, Pearl M. Wilson, Emma Lavinia Wonderly, William Ward Ayer, George Hermann Bauerlein, Archer E. Beals, Ralph W. Bouman, Claude Evar Bulander, Emil J. Carlson, Lenard Chain,

Ernest D. Christie, Harry Paul Clause, Howard W. Ferrin, Otto C. Fillinger, Hugh Fraser, William Fuchs, J. Carel Hamel, Harry Wm. Howard, Carl Ander Johnson, Arnold Harmon Kehrl, William J. Laws, Donald Scott McAlpine, Bruno Martinelli, Charles C. Millson, Robert H. Redinbaugh, Harvey Farmer Schooping, Carl A. Smith, Clyde F. Stark.

EVENING CLASSES—Ellen Kathrine Peterson, Anna E. Torode, Charles Dushek, Fred E. Snyder.



Graduation Class of August, 1919

Students Completing Courses in the Correspondence Department, March 1 to June 25, 1919

Bible Doctrine Course.....	3
Practical Christian Work Course.....	21
Bible Chapter Summary Course.....	1
Synthetic Bible Study Course.....	43
Scofield Bible Correspondence Course.....	12
Christian Evidences Course.....	21
Evangelism.....	25
Introductory Bible Course.....	23
Total.....	149

These students represent thirty-six states of the Union, and the following foreign countries: Canada, Cuba, England and West Africa.

Fulfill Thy Plan of Life in Me.

FRANCIS E. FRETCH.

BENEDICT C. LOOS.

Owner, H. D. Loos

CHICAGO'S CAR STRIKE AND THE INSTITUTE

The street car strike of the last week in July came very unexpectedly and vehicles of every description were employed to carry people to their places of employment. The two Institute automobiles, otherwise used for open air work, also a machine loaned by the Chicago Hebrew Mission, were pressed into service. A schedule was arranged, and forty-four of the employees were given an auto ride morning and evening, which not only assisted them in reaching the

office with little inconvenience, but also made it possible for the work of the Institute to be carried on without hindrance.

An employe, who had been in the service of the Institute only about a month previous to the strike, tells of the experience as follows:

"There may be unhappy memories for some among the great multitude who were affected by the car strike, but not for those of us who were so fortunate as to be members of the Institute Family, for such we indeed felt we were that week, even if we had not been there long enough to have felt so before. The thoughtful provision for our journeys back and forth those three and one-half days will always remain in our memories as a marked evidence of the consideration that is everywhere given us by the Business Staff. The various routes were planned and 'stations' arranged most convenient for all. Our car was not once behind schedule time, and how we did enjoy those rides through beautiful Lincoln Park in the coolness of the early mornings!"

As an expression of their appreciation the employes presented the Institute with a contribution of \$23.50 to assist in defraying the expenses of running the automobiles.

REUNION AT GRABILL, IND.

A Student Reunion was held by Mr. Gosnell in connection with his visit to the Defenceless Mennonite Conference held at Grabill, Ind., September 5-7.

Those present were: J. P. and Mrs. Barkman, '11 and '09, of Kalamba Mukenge, Congo Belge, Africa; Levi and Mrs. Mellinger, '18, Pandora, O.; Amos Oyer, '13, Waldron, Mich.; Elton M. Roth, '16, Pittsburgh, Pa.; Sylvanus Rupp, '14, Stryker, O.; E. E. Rupp, '14, Archbold, O.; Henry Moser, '19, 153 Institute Place, Chicago; Mrs. Louisa Lantz, '09, West Unity, O.; Lucinda Gernhardt, '13, Wheaton College, Wheaton, Ill.; Ella Gernhardt, '13, Woodburn, Ind.; Fannie Rupp, '19, Archbold, O.; Phoebe Bertsche, '19, Bluffton, O.; Alma Diller, '18, Pandora, O.; Martha M. Schlatter, '17, New Castle, Pa.

AUGUST, 1916, "CLASS NEWS"

The last number of *Class News*, published by the August, 1916, class, gives many interesting items. The members are widely scattered in sixteen different states and eight foreign countries. They are rejoicing in the blessings that have followed the preaching and teaching of God's Word, and earnestly covet the continued prayers of the Institute family that they may be kept true "to the faith once for all delivered to the saints." The address of Mrs. A. J. Seale, the class secretary, is 719 Church Street, McKinney, Tex.



STUDENT REUNION AT WINONA

An enjoyable reunion was held at Winona Lake Thursday, August 28. The meeting was held on The Hillside and was attended by eighty-seven former students, together with a number of other friends of the Institute. The meeting was in charge of Mr. Gosnell, Assistant Dean, and the music was conducted by Mr. Hammon-tree of the Extension Department. After brief addresses by Miss Cary, Superintendent of Women, and Mr. White, General Secretary of the Alumni Association, all the former students present spoke briefly. This part of the program was concluded with an address by Mr. Sellers, just returned from overseas and with a prayer by Mrs. William Asher. Later, the photograph shown above was taken and refreshments served.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille conducted Bible conferences in connection with the Presbyterian church of Fuquay Springs, N. C., and Trinity United Evangelical Church of Shamokin, Pa.

Rev. B. B. Sutcliffe opened the season's Bible conferences on the Harrisburg-Reading-Shippensburg-Lebanon, Pa., circuit Sept. 28. Mr. W. G. Hean, of Harrisburg, whose name for years was associated with similar conferences in Altoona, is the leading spirit in this constructive movement.

Dr. Henry Ostrom assisted Dr. W. B. Riley in conferences on the Christian fundamentals at Calgary and Edmonton, Can.; Tacoma, Wash.; Portland, Salem and Albany, Ore.; Berkeley and Los Angeles, Calif.

Miss Elinor Stafford Miller during October is

giving inspirational addresses at the union missions of Parkersburg and Charleston, W. Va.

Mrs. Margaret T. Russell will conduct Bible studies in Texas cities up to the holiday season.

Mr. C. E. Putnam was one of the speakers at Rev. L. B. Compton's annual conference and camp meeting, held at the Eliada Orphanage Grounds, near Asheville, N. C. About 4,000 were present the last Sunday. Mr. Putnam's chronological and dispensational charts interested quite a large number of Asheville business and professional men, who attended regularly.

PERSONALIA

Colin Bain, '94, pastor of the Congregational church of Grand Meadow, Minn., was a recent caller at the Institute.

Norman V. Anderson, '14, 912 Seneca St., Webster City, Ia., is teaching the Berean Bible Class of the Methodist Sunday-school, and reports growth in membership and spirit.

Miss Grace Bredehoff, '19, has taken up girls' work in a Jewish Mission at Toronto.

Mrs. J. E. Adams, '03, (nee Caroline Babcock) visited the Institute in August. Mr. and Mrs. Adams and family are in this country on furlough from Korea.

Miss Bernice Hunting, '96, in Red Cross service, Batroun, Syria, writes that the people there "still live largely on herbs, have next to nothing to wear, while as to beds, no one has a bed. Many funny as well as touching things are seen, people wearing bedspreads, old table scarfs and pieces of carpet."

Michael Dillon, '06, is now superintendent of the Russian Mission, corner of Wood St. and Milwaukee Ave., Chicago.



Wade Pinckney, '05, of Curtis, Neb., spent a night at the Institute on his way home from New York City, where he was summoned on the death of his mother.

Isaac S. Caldwell, '13, with his wife and children, called at the Institute on their return from Africa. Their furlough will be spent in Lodi, Wis.

Morris Bernard, '02, located in Sao Paulo, Central Brazil, a city of 500,000, reports encouraging progress at his mission on one of the city's main thoroughfares. The young people of the Christian Endeavor Society are active in tract distribution, cottage and open air meetings and visitation work.

Sidney E. Harris, '16, writes that he is to begin his pastorate of the Presbyterian church in Oakdale, Neb., early this fall.

Clara Ault, '18, after an unusually eventful journey covering several months, has reached her field in Quessua, Africa.

Martha Switzer, '11, on furlough from Korea, is spending a few weeks at the Institute.

J. Clarence Greene, '12, has taken the temporary pastorate of the Union Gospel Center at Flint, Mich.

Herbert G. Tovey, '14, is now teacher of voice and harmony in the Los Angeles Bible Institute, leaving the Ashland Avenue Baptist Church, Toledo, O., where he was director of music and young people's work. The degree of Bachelor of Music was recently conferred upon Mr. Tovey by the Brandon Conservatory of Music of Virginia.

C. E. Bulander, '19, is now pastor of the Baptist church, St. Clair, Mich.

C. Murray King, '16, conducted a series of

open air meetings in Brooklyn, N. Y., during the summer with good results. He asks to be remembered in prayer. His present address is 87 St. Marks St., Brooklyn, N. Y.

Othie Sackett, '17, formerly known as Young Kid McCoy, a champion prize fighter, toured the Pacific Coast during the summer months, holding evangelistic services and speaking to large audiences.

E. S. Woodring, '96, called at the Institute in August and September. He is now pastor of the United Evangelical Church at Tamaqua, Pa.

John H. Hunter, '96, of the Bible Institute of Los Angeles (formerly of the M. B. I. Faculty) called on his old friends here in July en route to the Montrose Bible Conference, of which he took charge in the absence of Dr. R. A. Torrey. He was accompanied by Mrs. Hunter, who will be remembered by many former students as matron at the Institute, and their two children.

Frederick T. Schuster, '18, was licensed to preach by the Presbytery of Chicago, September 8, and has been called to the pastorate of the Presbyterian church, Cottage Grove, Wis.

Mr. Frank R. Dudley, '15, was among the August visitors, on his way to Tupelo, Miss., to take up a charge there.

Fay E. Ralph, '19, has been appointed to Cairo, Egypt, under the United Presbyterian Board, and is expected to sail September 13.

David M. Beggs, '14, has resigned the pastorate of the Congregational church, Arcadia, Neb., to accept a call from the Congregational church at Burwell, Neb. In his four years in Arcadia, fifty-four new members were received, twenty-seven persons baptized, and the Sunday-school almost doubled in membership.

S. J. Tilden Sloan, '08, who since leaving the Institute has held pastorates at Denver, Kansas City, Saginaw and Chicago, is now pastor of the United Congregational Church of Cleveland. He has attended college and seminary in Chicago and Wheaton, Ill., and will complete his theological work at the Graduate School of Theology, Oberlin, O., in the near future. It is planned by his new church to erect a modern church building, fully equipped for a social cen-

ter where the gospel will be preached as the only way of salvation.

Recently the graduates of June, 1918, in the Evening Classes, presented the Institute with a composite picture of the class. The Evening students seem to have taken up a custom observed by the Day students for many years. The picture has been placed on the south wall of the foyer to the offices of the Evening Classes, first floor, auditorium.



A CLASS IN HOME NURSING

The picture shows the class having a lesson in bandaging, given by Miss Johnston, in the commodious and well-appointed Gallery Class Room in the Auditorium.

A life-size Chase doll is used in illustrating various points, and the inclined floor enables every student to have a full view of the demonstration.

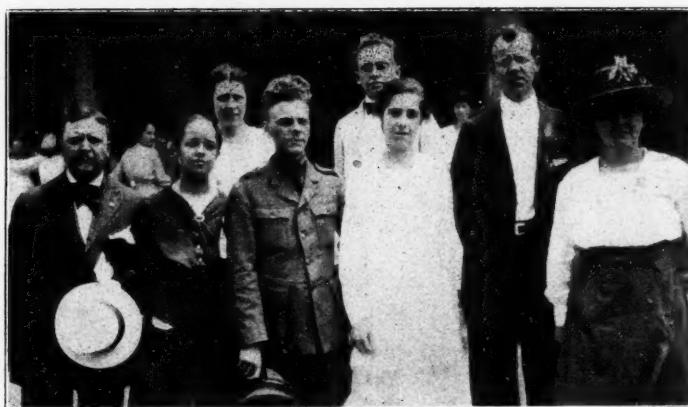
The purpose of the Home Nursing Course is to give the student a general knowledge of how to care for the sick and to meet emergencies with such materials and appliances as may be at hand. The following are considered: first aid to the injured; poisons and their antidotes; food in various diseases; hot and cold baths; bed making; care of sick room; general hygiene.

The Missionary Nurse Training Course supplements the one in Home Nursing and is designed to fit the missionary to meet the emergencies of primitive fields.

G. E. Fisher, '17, has been supplying the Presbyterian churches of Aniwa and Winnebago, Wis., besides another preaching point. His work has been very encouraging, and he returns in the fall for another year. He reports the demand for ministers in that region to be very great, as there are great sections of the country absolutely destitute of the gospel. The accompanying picture is Mr. Fisher on one of his pastoral visitation journeys.



REUNION AT C. E. CONVENTION



E. C. Shute, '15, kindly sent a photo of Moody Bible Institute students taken at the Illinois Christian Endeavor Convention, held at Bloomington, July 10-13. There were more Institute students at the convention than appeared in

the picture, but it was not convenient to get them all together at the same time.

Left to right: E. L. Reiner, Fay Ralph, Viola Farrand, Reuben Larson, E. Poole, Grace Waters, E. C. Shute, Mrs. Shute.

BORN

To L. P. and Mrs. Cassel, 123 Elgin Ave., Forest Park, Ill., a son, August 4. Mr. Cassel, '19, is now pastor of Grace Baptist Church, Sacramento Boul. and Warren Ave., Chicago.

To G. H. and Mrs. Redden, '12, 129 N. 79th St., Seattle, Wash., a son, George H. Redden, Jr., Aug. 25.

To Royden D. and Mrs. Zook, '17, Park City, Utah, a son, Edwin Paul Zook, May 23.

To Arnot and Mrs. Dexter, '14, at Lincoln, Vt., a son, Aug. 9.

MARRIED

Robert Whitehill Crain, '17, and Roxanna Cassity, Aug. 5, at Springfield, Mo. At home, 427 W. Grand Ave., Springfield, Mo.

Hubert W. Cagle and Laura Hurt, '18, Aug. 7, at Chicago, Ill., Dr. R. M. Russell officiating.

Claude W. Koning and Miss Bertha Van Der Moerre, '16.

Edward E. Barkey, '18, and Merle A. Kurtz, Aug. 27. At home, Cortland, Neb.

Grace Estella Iseminger to Lyndsay Deasley Ballingall, September 15, 1919, at Oacoma, S. Dak. At home at Oacoma, S. Dak., after September 15.

Rev. Frederick H. Stern, '18, and Miss Allene Mildred Chase, Aug. 2, 1919, at the First Baptist Church, Knoxville, Tenn., by the pastor, Dr. Len G. Broughton.

THE ROOSEVELT MEMORIAL ASSOCIATION

This association has been formed by friends of the late Colonel Roosevelt, and subscriptions to a fund of ten million dollars will be taken during the week of October 20-27 of this year. The object of the fund is, to provide memorials in accordance with the plans of the National Committee which will include the erection of a suitable and adequate monumental memorial in Washington, acquisition, development and maintenance of a park in the town of Oyster Bay which may ultimately, perhaps, include Sagamore Hill, to be preserved like Mount Vernon and Mr. Lincoln's home at Springfield.

Checks may be sent to Albert G. Wiggin, Roosevelt Memorial Association, 1 Madison Ave., New York City.

FATHERLESS CHILDREN OF FRANCE

There are some 60,000 of them. There is an organization for their relief, of which Seymour L. Crowell of New York, is president. Many prominent citizens, including such as Dr. Henry Van Dyke, Hon. James R. Garfield, and Richard T. Crane, are identified with the movement. Information as to donations and adoptions will be given by Mrs. Walter S. Brewer, 410 S. Michigan Ave., Chicago.

"IF A MAN DOES THE BEST HE CAN, HE WILL BE SAVED"

Yes! If a man does the *best* he can, he will accept Jesus Christ as his Saviour—this, and this alone, means *salvation*.

The Gospel in Print

PAUL—BOOK LOVER

(Excerpts from sermon by Rev. Samuel W. Purvis, D. D.)

"Give attention to reading."—1 Tim. 4:13;
"Bring the books."—2 Tim. 4:13.

This man Paul was a tent maker, plus something else—he was a book lover. He had but few books—no "five-foot shelf," just a few, wrapped up in his cloak.

Here's a man who had been caught up into the very heavens. He had heard things unlawful for a man to utter—yet he wants books. He had seen the Lord—yet he asks for books!

And why? Because, to use the old but deathless phrase of Milton, "A good book is the precious lifeblood of a noble spirit." Books have souls. If Paul couldn't meet men in the flesh while he was in prison he could at least meet their spirits. When Paul was a student back in the university town of Tarsus, or possibly at Jerusalem, he had sat at Gamaliel's feet—a sort of a Mark Hopkins and a Garfield on a log and that was a great college for two.

* * *

There are books that heal and books that hurt. Books are keen edged tools for good or ill. Scarcely anything has greater power to soil the mind and soul than evil book or periodical.

* * *

Happy the person who puts a good book in a boy's hand.

Teach a child to love reading and you make him the heir of the ages. You've done much to keep him from temptation. He isn't in front of a pool room nor she gadding the streets. Reading people are home-staying people.

The less time you have for reading and the fewer books you may read the more careful should be your choice. It is not by accident that many of our great leaders had but few books in their youth. They read little, but digested much and thought more. The old proverb said, "Be cautious of the man of one book." Lincoln developed his gigantic intellect on a very slender array of five books: A Bible, *Pilgrim's Progress*, *Aesop's Fables*, a life of Washington, and a brief history of our country.

* * *

There's a whole world of wholesome reading open for you. Read the history of your country or that of your forebears across the sea. Buy an elementary book on natural history or natural science. A primer on astronomy will enlarge your sky line mightily. What's all this social and industrial unrest about? Buy a little work

on sociology and find out. The earth, air and sky are full of wonders. Get a book of travel and visit the remote corners of the earth. Every great man in the world has been influenced by biography. Read the lives of Washington, Lincoln, Garfield, Booker T. Washington or Helen Keller.

* * *

And the Bible—every English author is saturated with it. The beauty and purity of Lincoln's language, some of which will live forever as models, is due to his study of the Bible. Forty per cent of the allusions used in English literature are from his inexhaustible mine. Get the habit!—*The Evening Bulletin* (Phila.)

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 1 to 31, 1919, inclusive:

Africa Book Fund:	
2 contributions.....	\$ 2.00
Alaska Book Fund:	
4 contributions.....	7.60
Army and Navy Book Fund:	
19 contributions.....	157.97
Fire Station Book Fund:	
1 contribution.....	2.00
Hospital Book Fund:	
1 contribution.....	5.00
Lumber Camp Book Fund:	
6 contributions.....	47.00
Miners' Book Fund:	
4 contributions.....	38.73
Mountain Book Fund:	
1 contribution.....	23.23
Prison Book Fund:	
23 contributions.....	201.83
Railroad Men's Book Fund:	
1 contribution.....	.50
Spanish "Way to God" Book Fund:	
7 contributions.....	37.62
Free Tract Fund:	
5 contributions.....	1.15

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from August 1 to 31, 1919, inclusive:

Army and Navy Book Fund:

Ohio, 50 books, 25 Pocket Treasury.
Illinois, 25 books, 100 Pocket Treasury.

Pension Book Fund:

Pennsylvania, 650 books, 75 Pocket Treasury, 625 Gospels.
Indiana, 100 Pocket Treasury, 100 Gospels.
New Jersey, 250 books, 800 Gospels.

Panama, Canal Zone, 200 books, 100 Gospels.

California, 100 books.

South Carolina, 100 books, 100 Pocket Treasury, 50 Gospels.

New York, 415 books, 300 Pocket Treasury, 375 Gospels.

Tennessee, 150 books, 150 Pocket Treasury.

Illinois, 12 books, 12 Gospels.

Texas, 100 books, 100 Gospels.

New Hampshire, 50 books, 50 Pocket Treasury.

Oregon, 170 books, 10 Gospels.

North Carolina, 10 books.

Georgia, 50 books, 50 Pocket Treasury, 50 Gospels.

Colorado, 200 books.

Virginia, 50 books, 50 Pocket Treasury.

Spanish "Way to God" Book Fund:

Porto Rico, 450 books.

Central America, 312 books.

Cuba, 580 books.

(Continued on page 152.)

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